THE BOOK OF Common-Prayer

AND

Administration of the Sacraments,

AND OTHER

Rites and Ceremonies of the CHURCH,

According to the Use Of the

CHURCH of ENGLAND:

Together with the

Psalter or Psalms

OF

DAVID,

Pointed as they are to be Sung or Said in CHURCHES.

LONDON,
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CUM PRIVILEGIO.

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THE PREFACE.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of Her Publick Liturgy to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniencies have thereupon ensued; and those many times more, and greater than the evils that were intended to be remedied by such change: so on the other side, the particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations Her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men, as are given to changes and have always discovered a greater regard to their own private fancies and interests than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoyned by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when upon His Majesties happy Restauration it seemed probable that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections muttered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty, out of His pious inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects, of what perswasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendred to us (by what persons, under what pretences, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully perswaded in our judgments (and we here profess it to the world) that the Book as it stood before established by Law, doth not contain in it any thing contrary to the word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common Equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture it self.

Our general aim therefore in this undertaking was not to gratifie this or that party in any their unreasonable demands; but to do that which, to our best understandings, we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: or secondly, for the more proper

expreſſing of ſome words or phraſes of ancient uſage, in terms more ſuitable to the language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtful ſignification, or otherwiſe liable to miſconſtruction: Or thirdly, for a more perfect rendring of ſuch portions of holy Scripture, as are inſerted into the Liturgy; which, in the Epiſtles and Goſpels eſpecially, and in ſundry other places, are now ordered to be read according to the laſt Tranſlation: and that it was thought convenient that ſome Prayers and Thankſgivings fitted to ſpecial occaſions ſhould be added in their due places; particularly for thoſe at Sea, together with an Office for the Baptiſm of ſuch as are of riper years; which, although not ſo neceſſary when the former Book was compiled, yet by the growth of Anabaptiſm through the licentiouſneſs of the late times crept in amongſt us, is now become neceſſary, and may be always uſeful for the Baptizing of Natives in our plantations, and others converted to the Faith. If any man, who ſhall deſire a more particular account of the ſeveral Alterations in any part of the Liturgy, ſhall take the pains to compare the preſent Book with the former; we doubt not but the reaſon of the change may eaſily appear.

And having thus endeavoured to diſcharge our duties in this weighty Affair, as in the ſight of God, and to approve our ſincerity therein (ſo far as lay in us) to the conſciences of all men; although we know it impoſſible (in ſuch variety of apprehenſions, humours, and intereſts, as are in the world) to pleaſe all; nor can expect that men of factious, peeviſh and perverſe ſpirits ſhould be ſatisfied with any thing that can be done in this kind by any other than themſelves: Yet we have good hope, that what is here preſented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be alſo well accepted and approved by all ſober, peaceable, and truly conſcientious ſons of the Church of *England*.

¶ *Concerning the Service of the* CHURCH.

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The firſt original and ground whereof, if a man would ſearch out by the ancient Fathers, he ſhall find, that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible, (or the greateſt part thereof) ſhould be read over once every year; intending hereby, that the Clergy, and eſpecially ſuch as were Miniſters in the Congregation, ſhould (by often reading, and meditation in Gods word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholeſom Doctrine, and to confute them that were adverſaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent Order of the ancient Fathers hath been ſo altered, broken and neglected, by planting in uncertain Stories, and Legends, with multitude of Reſponds, Verſes, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, and the reſt were unread. And in this ſort, the Book of *Iſaias* was begun in *Advent*, and the Book of *Geneſis* in *Septuageſima*; but they were only begun and never read through. After like ſort were other Books of holy Scripture uſed. And moreover, whereas St. *Paul* would have ſuch language ſpoken to the people in the Church, as they might underſtand, and have profit by hearing the ſame; The Service in this Church of *England* theſe many years hath been read in Latin to the people, which they underſtand not; ſo that they have heard with their ears only, and their heart, ſpirit and mind have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the *Pſalms* into ſeven portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the Rules called the *Pie*, and the manifold changings of the Service, was the cauſe, that to turn the Book only was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, than to read it when it was found out.

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalendar for that purpoſe, which is plain and eaſie to be underſtood; wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome Rules; therefore certain Rules are here ſet forth; which, as they are few in number, ſo they are plain and eaſie to be underſtood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers,

thers, and a great deal more profitable and commodious, than that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a Language and Order as is moſt eaſie and plain for the underſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules thereof be few and eaſie.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm; ſome following *Salisbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practice of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſe be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

THough it be appointed, That all things ſhall be read and ſung in the Church in the *Engliſh* Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men ſay Morning and Evening Prayer privately, they may ſay the ſame in any language that they themſelves do underſtand.

And all Prieſts and Deacons are to ſay daily the Morning and Evening Prayer, either privately or openly, not being let by ſickneſs, or ſome other urgent cauſe.

And the Curate that miniſtreth in every Pariſh Church or Chapel, being at home and not being otherwiſe reaſonably hindred, ſhall ſay the ſame in the Pariſh Church or Chapel where he miniſtreth, and ſhall cauſe a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

¶ *Of Ceremonies, Why ſome are abolished, and ſome retained.*

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: Some entred into the Church by undiſcreet Devotion, and ſuch a Zeal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more Abuſes, not only for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the Glory of God, which are worthy to be put away, and clean rejected: Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common Order and Diſcipline, is no ſmall offence before God. *Let all things be done among you*, ſaith Saint *Paul*, *in a ſeemly and due order*: The appointment of the which Order pertaineth not to private men, therefore no man ought to take in hand, or preſume to appoint or alter any publick or common Order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are ſo diverſe, that ſome think it a great matter of Conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtom; and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſire the old, that nothing can like them, but that is new: it was thought expedient not ſo much to have reſpect how to pleaſe and ſatiſfie either of theſe parties, as how to pleaſe God, and profit them both. And yet left any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burden of them was intolerable; whereof Saint *Auguſtine* in his time complained, that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, than were the Jews. And he counſelled that ſuch yoke and burden ſhould be taken away, as time would ſerve quietly to do it. But what would Saint *Auguſtine* have ſaid, if he had ſeen the Ceremonies of late days uſed amoug us, where unto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, than declare and ſet forth Chriſts benefits unto us. And beſides this, Chriſts Goſpel is not a Ceremonial Law (as

much of *Moses* Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies, which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the Glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those Persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their Antiquity, if they will declare themselves to be more studious of Unity and Concord, than of innovations and Newfangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens Consciences without any Cause; so the other that remain, are retained for a Discipline and Order, which (upon just Causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own People only: for we think it convenient that every Country should use such Ceremonies as they shall think best to the setting forth of Gods Honour and Glory, and to the reducing of the people to a most perfect and godly living, without Error or Superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens Ordinances it often chanceth diverily in divers Countries.

¶ *The Order how the Psalter is appointed to be read.*

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the Twenty eighth, or Twenty ninth day of the Month.

And whereas *January*, *March*, *May*, *July*, *August*, *October*, and *December* have One and thirty days apiece; It is Ordered, that the same Psalms shall be read the last day of the said Months, which were read the day before: So that the Psalter may begin again the first day of the next Month ensuing.

And whereas the CXIX Psalm is divided into XXII Portions, and is overlong to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, That the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ *The Order how the rest of the holy Scripture is appointed to be read.*

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; Except the Apocalyps, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Kalendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the Table of proper Lessons.

And note, That whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, That the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

TABLES

TABLES and RULES, for the Moveable and Immoveable Feasts: Together with the days of Fasting and Abstinence, through the whole Year.

Rules to know when the Moveable Feasts and Holy-days begin.

EAster-day (on which the rest depend) is always the first Sunday after the first full Moon, which happens next after the one and twentieth day of *March*. And if the full Moon happens upon a Sunday, *Easter-day* is the Sunday after. *Advent-Sunday* is always the nearest Sunday to the Feast of S. *Andrew*, whether before or after.

Septuagesima	Sundays	9.	weeks before *Easter*.
Sexagesima		8.	
Quinquagesima		7.	
Quadragesima		6.	
Rogation Sunday	in	5weeks	after *Easter*.
Ascension-day		40 days	
Whitsunday		7weeks	
Trinity Sunday		8weeks	

A Table of all the Feasts that are to be observed in the Church of England *through the Year.*

ALl Sundays in the Year. The Circumcision of our Lord Jesus Christ. Of the Epiphany. Of the Conversion of S. Paul. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Mark the Evangelist. Of S. Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of S. Barnabas. Of the Nativity of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael and all Angels. Of S. Luke the Evangelist. Of S. Simon and S. Jude the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Nativity of our Lord. Of S. Stephen the Martyr. Of S. John the Evangelist. Of the holy Innocents.

Monday and Tuesday in Easter-week.

Monday and Tuesday in Whitsun week.

A Table of the Vigils, Fasts and Days of Abstinence to be observed in the Year.

THe Evens or Vigils before the Nativity of our Lord. Before the Purification of the blessed Virgin Mary. Before the Annunciation of the blessed Virgin. Before Easter-day. Before Ascension-day. Before Pentecost. Before S. Matthias. Before S. John Baptist. Before S. Peter. Before S. James. Before S. Bartholomew. Before S. Matthew. Before S. Simon and S. Jude. Before S. Andrew. Before S. Thomas. Before All Saints.

Note, That if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. THe fourty days of Lent.

II. The Ember-days at the four seasons, being the Wednesday, Friday, and Saturday after the first Sunday in Lent. The Feast of Pentecost. *September* 14. *December* 13

III. The three Rogation days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the year, except *Christmas-day*.

Certain Solemn days for which Particular Services are appointed.

I. THe fifth day of *November*, being the day of the Parliaments Conspiracy.

II. The thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the first.

III. The Nine and twentieth day of *May*, being the day of the Restoration of the King and Royal Family.

IV. The Eighth day of *March*, being the day on which Her Majesty began Her Happy Reign.

¶ Proper LESSONS to be read at Morning and Evening Prayer on the Sundays and other Holy-days throughout the Year.

¶ *Lessons proper for Sundays.*

Sundays of Advent.	*Mattins.*	*Even-song.*
1	Isaiah 1.	Isaiah 2.
2	5	24
3	25	26
4	30	32
Sundays after Christmas.		
1	37	38
2	41	43
Sund. after the Epiph.		
1	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuages.	Gen. 1.	Gen. 2
Sexages.	3	6
Quinquagesima. Lent.	9 to v. 20.	12
1 Sunday.	19 to v 30	22
2	27	33
3	39	42
4	43	45
5	Exod. 3.	Exod. 5.
6		
1 Lesson.	Exod. 9.	Exod. 10.
2 Lesson.	Matt. 26.	Heb. 5. to 11.
Easter day.		
1 Lesson.	Exod. 12.	Exod. 14
2 Lesson.	Rom. 6.	Acts 2. v. (22.
Sund. after Easter.		
The first.	Num. 16.	Num. 20.
2	23, 24.	25
3	Deut. 4.	Deut. 5.
4	6	7
5	8	9
Sund. after Ascens. day	12	13
Whitsun.	(v. 18.	
1 Lesson.	Deut. 16 to	Isa. 11.
2 Lesson.	Acts 10. (v. 34.	Acts 19. (to v. 21.
Trinity Sunday.		
1 Lesson.	Gen. 1.	Gen. 18.
2 Lesson.	Matth. 3.	1 John 5.

Sund.

Sund. after Trinity.	*Mattins.*	*Even-song.*
The first.	Josh 10.	Josh. 23.
2	Judg. 4.	Judg. 5.
3	1 Sam. 2.	1 Sam. 3.
4	12	13
5	15	17
6	2 Sam. 12.	2 Sam. 19.
7	21	24
8	1 Kin. 13.	1 Kin 17.
9	18	19
10	21	22
11	2 Kings. 5.	2 Kin. 9.
12	2 Kin. 10.	2 Kin. 18.
13	19.	23.
14	Jer. 5.	Jer. 22.
15	35.	36.
16	Ezek. 2.	Ezek. 13.
17	14	16.
18	20	24
19	Dan. 3.	Dan. 6.
20	Joel 2.	Mich. 6.
21	Hab. 2.	Prov. 1.
22	Prov. 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ *Lessons proper for Holy-days.*

	Mattins.	*Even-song.*
S. *Andrew.*	Prov. 20.	Prov. 21.
S. *Thomas the Ap.*	23	24
Nativity of Christ.	(v. 8	(to v. 17.
1 Lesson.	Isa. 9. to	Isa. 7. v. 10
2 Lesson.	Luk. 2. to	Tit. 3. v. 4.
S. *Steven.*	(v. 15.	(to v. 9.
1 Lesson.	Prov. 28.	Eccles. 4.
2 Lesson.	Acts 6. v. 8. & c. 7.	Act. 7. v. 30. to v.
S. *John.*	to v. 30.	(55.
1 Lesson.	Eccles. 5.	Eccles. 6.
2 Lesson.	Apoc. 1.	Apoc. 22.
Innoc. day	Jer. 31. to	Wis. 1.
	(v. 18.	
Circumcision.		(v. 12.
1 Lesson.	Gen. 17.	Deut. 10,
2 Lesson.	Rom. 2.	Colos. 2.
Epiphany.		
1 Lesson.	Isa. 60.	Isa. 49.
2 Lesson.	Luk. 3. to	Joh. 2. to
Conversion of S. Paul.	(v. 23.	(v. 12.
1 Lesson.	Wis. 5.	Wisd. 6.
2 Lesson.	Act. 22.	Acts 26.
Purification of the V. Mary.	(to v. 22.	
	Wisd. 9.	Wis. 12.
S. *Matthias*	19	Eccles 1.
Annuncia. of our L.	Eccles 2.	3
Wednes. bef. East.		
1 Lesson.	Hos. 13.	Hos. 14.
2 Lesson.	Joh. 11.	
Thursday bef. East.	(v. 45.	
1 Lesson.	Daniel 9.	Jer. 31.
2 Lesson.	John 13.	
G. Friday.	(v. 20.	
1 Lesson.	Ge. 22. to	Isa. 53.
2 Lesson.	John 19	1 Pet. 2.

Easter Even	*Mattins.*	*Even-song.*
1 Lesson.	Zech. 9.	Exod. 12.
2 Lesson.	Luke 23. v. 50.	Heb. 4.
Mund. in East. W.		
1 Lesson.	Exod 16	Exod. 17.
2 Lesson.	Mat. 28.	Acts 3
Tuesday in East W.		
1 Lesson.	Exod. 20	Exod. 32
2 Lesson.	Lu. 24. to (v. 13	1 Cor. 15
S. *Mark.*	Ecclus 4	Ecclus 5
S. *Philip. & Jac.*	7.	9.
1 Lesson.	Joh. 1. v. (43	
2 Lesson.		
Ascension-day.		
1 Lesson.	Deut 10.	2 Kin. 2
2 Lesson.	Lu. 24. v. (44. (v. 10	Eph. 4. to (v. 17
Mund. in Whitf. W.		16. to v. 30
1 Lesson.	Ge 11. to	Nu. 11. v.
2 Lesson.	1 Cor. 12	1 Cor. 14
Tuesd. in Whitf. W.	(v. 18.	(to v. 26.
1 Lesson.	1 Sam. 19.	Deut. 30
2 Lesson.	1 Th. 5. v. 12. to v. 24	1 Joh. 4 (to v. 14
S. *Barnab.*	Eccl. 10.	Eccl. 12.
1 Lesson.	Acts 14.	Act. 15. (to v. 36
S. *Joh. B.*	Mal. 3.	Mal. 4.
1 Lesson.	Matth. 3.	Mat. 14. (to v. 13
2 Lesson.		
S. *Peter.*		
1 Lesson.	Eccl. 15.	Eccl. 19.
2 Lesson.	Acts 3.	Acts 4.
S. *James.*	Eccl. 21.	Eccl. 22.
S. *Barth.*	24	29
S. *Matth.*	35	38 (5
S. *Michael.*		
1 Lesson.	Gen. 32.	Da. 10. v
2 Lesson.	Acts 12. (to v. 20.	Jud. v. 6 (to v. 16
S. *Luke.*	Eccl. 51.	Job 1.
S. *Simon & S. Jude.*	Jo. 14. 26.	42
All Saints.	(v. 10.	(v. 17
1 Lesson.	Wis. 3. to	Wis. 5. to
2 Lesson.	He. 11. ver 32. & cap. 12. to v. 7.	Apoc. 19 (to v. 17

¶ *Proper Psalms on certain days.*

Mattins.	*Even-song.*
Christmas-day.	
Ps. 19. 45, 85.	Psal 89, 110, 132.
Ash-wednesday.	
Ps. 6. 32, 38.	102, 130, 143
Good Friday.	
Ps. 22, 40, 54.	69, 88.
Easter-day.	
Ps. 2, 57, 111.	113, 114, 118.
Ascension-day.	
Ps. 8, 15, 21.	24, 47, 108.
Whitsunday.	
Ps 48. 68.	104, 145.

JANUARY hath xxxi. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
1	A	Circum.	Gen. 1	Mat. 1.	Gen. 2.	Rom. 1
2	b		3	2	4	2
3	c		5	3	6	3
4	d		7	4	8	4
5	e					
6	f	Epi				
7	g	phany	9	5	12	5
8	A	Lucian.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e		21	10	22	10
13	f	Hilary.	23	11	24	11
14	g	Bi.	25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Prisc.	33	16	34	16
19	e		35	17	37	1 Cor. 1
20	f	Fabi.	38	18	39	2
21	g	Agnes	40	19	41	3
22	A	Vinc.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	Conv.				
26	e	Paul.	48	23	49	7
27	f		50	24	Exo. 1.	8
28	g		Ex. 2.	25	8	9
29	A		4	26	5	10
30	b	Ex. (b)	(a) 6	27	7	11
31	c	Matt.	8	28	9	12

Note, That (a) Exod. 6. is to be read only to Verſe 14.

FEBRUARY hath xxviii. days

		MORNING Prayer.		EVENING Prayer.	
		1 Lesſ.	2 Les.	1 Les.	2 Lesſ.
1	d	Fast	Ex. 10.	Mat. 1.	Ex. 11	1 Co. 13
2	e	Purif.		2		14
3	f	Blaſ	12	3	13	15
4	g	ius.	14	4	15	16
5	A	Aga.	16	5	17	2 Cor. 1
6	b		18	6	19	2
7	c		20	7	21	3
8	d		22	8	23	4
9	e		24	9	32	5
10	f		33	10	34	6
11	g		Le. 18	11	Le. 19	7
12	A		20	12	26	8
13	b		Nu. 11	13	Nu. 12	9
14	c	Vale.	13	14	14	10
15	d		16	15	17	11
16	e		20	16	21	12
17	f		22	Lu. 1.	23	13
18	g		24	Ju. 1.	25	Gal. 1.
19	A		27	2	30	2
20	b		31	3	32	3
21	c		35	4	36	4
22	d		Deu. 1	5	De. 2.	5
23	e		3	6	4	6
24	f	Vaſ.		7		Eph. 1
25	g	S. Mat.	5	8	6	2
26	A	thi. a.	7	9	8	3
27	b		9	10	10	4
28	c		11	11	12	5
			12	Mat. 7.	14	Rom. 12

MARCH hath xxxi. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
1	d	David.	De. 15	Lu. 12	De. 16.	Eph. 6
2	e	Chad.	17	13	18	Phil. 1
3	f		19	14	20	2
4	g		21	15	22	3
5	A		24	16	25	4
6	b		26	17	27	Col. 1
7	c	Perpe.	28	18	29	2
8	d	tua.	30	19	31	3
9	e		32	20	33	4
10	f		34	21	Joh. 1.	1 Th. 1
11	g		Joh. 2	22	3	2
12	A	Greg.	4	23	5	3
13	b		6	24	7	4
14	c		8	Joh. 1	9	5
15	d		10	2	23	2 Th. 1
16	e		24	3	Jud. 1.	2
17	f		Jud. 2.	4	3	3
18	g	Edw.	4	5	5	1 Ti. 1
19	A		6	6	7	2, 3
20	b		8	7	9	4
21	c	Bene	10	8	11	5
22	d	dict.	12	9	13	6
23	e		24	10	15	2 Ti. 1
24	f	Fall.	16	11	17	2
25	g	Ann.		12		3
26	A	Mar.	18	13	19	4
27	b		20	14	21	Tit. 1
28	c		Au. 1.	15	Mat. 2.	2, 3
29	d		3	16	4	Philo.
30	e		1 Sa. 1.	17	1 Sa. 2	Heb. 1
31	f		3	18	4	2

APRIL hath xxx. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
1	g		1 Sa. 5.	Jo. 19	1 Sa. 6.	Heb. 3
2	A		7	20	8	4
3	b	Aleſh.	9	21	10	5
4	c	Amb.	11	Ac. 1	12	6
5	d		13	2	14	7
6	e		15	3	16	8
7	f		17	4	18	9
8	g		19	5	20	10
9	A		21	6	22	11
10	b		23	7	24	12
11	c		25	8	26	13
12	d		27	9	28	Jam. 1.
13	e		29	10	30	2
14	f		31	11	2 Sa. 1.	3
15	g		2 Sa. 2.	12	3	4
16	A		4	13	5	5
17	b		6	14	7	1 Pe. 1.
18	c		8	15	9	2
19	d	Alph.	10	16	11	3
20	e		12	17	13	4
21	f		14	18	15	5
22	g		16	19	17	2 Pe. 1
23	A	S. Geo.	18	20	19	2
24	b		20	21	21	3
25	c	S. Mar.		22		1 Jo. 1.
26	d	Evan.	22	23	23	2
27	e		24	24	1 Ki. 1.	3
28	f		1 Ki. 2.	25	3	4
29	g		4	26	5	5
30	A		6	27	7	2. Jo.

MAY

MAY hath xxxi. days.

		MORNING Prayer.	EVENING Prayer.		
			1 Leff.	2 Leff.	1 Leff.	2 Leff
1	b	S Phi.				Jac.
2	c	& Jac.	1 Ki. 8.	Ac. 28	1 Ki. 9.	Ro. 9
3	d	Inve.	10	Mar. 1	11	2
4	e	of the	12	2	15	3
5	f	Cross.	14	3	16	4
6	g	Jo. po.	16	4	17	5
7	A		18	5	19	6
8	b		20	6	21	7
9	c		22	7	2 Ki. 1.	8
10	d		2 Ki. 2	8	3	9
11	e		4	9	5	10
12	f		6	10	7	11
13	g		8	11	9	12
14	A		10	12	11	13
15	b		12	13	13	14
16	c		14	14	15	15
17	d		16	15	17	16
18	e		18	16	19	1 Co. 1
19	f	Dunst.	20	17	21	2
20	g		22	18	23	3
21	A		24	19	25	4
22	b		Ezr. 1.	20	Ezr. 3.	5
23	c		4	21	5	6
24	d		6	22	7	7
25	e		9	23	Neh. 1.	8
26	f	Aug.	Neh. 2	24	4	9
27	g	Bede.	5	25	6	10
28	A		8	26	9	11
29	b	K. Ch.	10	27	13	13
30	c	Ph. Ja.	Eſth. 1.	28	Eſth. 2.	13
31	d		3	Mar. 1	4	14

JULY hath xxxi. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Leff.	2 Leff.	1 Leff.	2 Leff
1	g	Pr. 11	2. 13	Pr. 12.	1 Ki. 1
2	A	Vi. M.	13	14	14	2
3	b		15	15	16	3
4	c	Tran.	17	16	18	4
5	d	S. Mar.	19	17	20	Col. 1
6	e		21	18	22	2
7	f		23	19	24	3
8	g		25	20	26	4
9	A		27	21	28	1 Th. 1
10	b		29	22	31	2
11	c		Eccl. 1	23	Eccl. 2	3
12	d		3	24	4	4
13	e		5	Joh. 1	6	5
14	f		7	2	8	2 Th. 1
15	g		9	3	10	2
16	A	Swith.	11	4	12	3
17	b		Jer. 1	5	Jer. 2.	1 Ti. 1
18	c		3	6	4	2, 3
19	d		5	7	6	4
20	e	Marg.	7	8	8	5
21	f	Magd.	9	9	10	6
22	g		11	10	12	2 Ti. 1
23	A		13	11	14	2
24	b	Fast	15	12	16	3
25	c	Ja. A		13		4
26	d	Anne.	17	14	18	Tit. 1
27	e		19	15	20	2, 3
28	f		21	16	22	Philem. 1
29	g		23	17	24	Heb. 1
30	A		25	18	26	2
31	b		27	19	28	3

JUNE hath xxx. days.

		MORNING Prayer.		EVENING Prayer.	
		1 Leff.	2 Leff.	1 Leff.	2 Leff
1	c	Nico.	Eſth. 5.	Mar. 2	Eſt. 6.	1 Co. 15
2	d		7	3	8	16
3	e		9	4	Job 1.	2 Co. 1
4	f		Job 2	5	2	2
5	g	Boniff.	4	6	5	3
6	A		6	7	7	4
7	b		8	8	9	5
8	c		10	9	11	6
9	d		12	10	13	7
10	e		14	11	15	8
11	f	S. Bar.				
12	g	Ap.	16	12	17, 18	9
13	A		19	13	20	10
14	b		21	14	22	11
15	c		23	15	24, 25	12
16	d		26, 27	16	28	13
17	e	S. Al.	29	Lu. 1	30	Gal. 1
18	f		31	2	32	2
19	g		33	3	34	3
20	A	Edw.	35	4	36	4
21	b		37	5	38	5
22	c		39	6	40	6
23	d		41	7	42	Eph. 1
24	e	Fast.				
25	f	John	Jo. 1.	8	Jo. 2.	2
26	g	Bapt.	3	9	4	3
27	A		5	10	6	4
28	b		7	11	8	5
29	c	Fast.				
30	d	Pet. A.	9	12	10	6

AUGUST hath xxxi. day

		MORNING Prayer.		EVENING Prayer.	
		1 Leff.	2 Leff.	1 Leff.	2 Leff.
1	c	Lam.	Je. 29.	Jo. 20	Je. 30.	Heb. 4
2	d		31	21	32	5
3	e		33	Act. 1	34	6
4	f		35	2	36	7
5	g		37	3	38	8
6	A	Tran.	39	4	40	9
7	b	Sam.	41	5	42	10
8	c	of Je.	43	6	44	11
9	d	ſus.	45, 46	7	47	12
10	e	Laur.	48	8	49	13
11	f		50	9	51	Jam. 1
12	g		52	10	La. 1.	2
13	A		Lam. 2	11	3	3
14	b		4	12	5	4
15	c		Eze. 2.	13	Eze. 3.	5
16	d		6	14	7	1 Pe. 1
17	e		13	15	14	2
18	f		18	16	33	3
19	g		34	17	Dan. 1	4
20	A		Dan. 2.	18	3	5
21	b		4	19	5	2 Pe. 1
22	c		6	20	7	2
23	d	Fast.	8	21	9	3
23	e	Bart.		22		1 Jo. 1
25	f	Ap.	10	23	11	2
26	g		12	24	Hol. 1.	3
27	A		Ho. 2, 3	25	4	4
28	b	S. Au.	5, 6.	26	7	5
29	c	Joh.	8	27	9	2, 3 Jo
30	d	beha.	10	28	11	Jude
31	e		13	Mar. 1	12	Rev. 1

SEPTEMBER hath xxx. days

			MORNING Prayer.		EVENING Prayer.	
			1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
1	f	Giles	Ho.14.	Mat.2	Joel 1.	Ro.2
2	g		Joel 2.	3	3	3
3	A		Am.1.	4	Am.2.	4
4	b		3	5	4	5
5	c		5	6	6	6
6	d		7	7	8	7
7	e	Ewa.	9	8	Obad.	8
8	f	Nat.	Jon.1.	9	Jo.2.3	9
9	g	Mary	4	10	Mi. 1.	10
10	A		Mi. 2.	11	3	11
11	b		4	12	5	12
12	c		6	13	7	13
13	d		Nah.1.	14	Ha. 2.	14
14	e	Holy	3	15	Hab.1.	15
15	f	croſs.	Hab.2.	16	3	16
16	g		Zep.1.	17	Zep. 2.	1 Co.1
17	A	Lam.	3	18	Hag.1.	2
18	b		Hag.2.	19	Zec.1.	3
19	c		Ze.2,3	20	4,5	4
20	d	Faſt.	6	21	7	5
21	e	Mat.		22		6
22	f	Ap.	8	23	9	7
23	g		10	24	11	8
24	A		12	25	13	9
25	b		14	26	Mal. 1.	10
26	c	Cy.	Mal. 2	27	3	11
27	d		4	28	Tob. 1.	12
28	e		Tob.2.	Mar.1	2	13
29	f	Mi.		2		14
30	g	Jero.	4	3	6	15

NOVEMBER hath xxx. day.

			MORNING Prayer.		EVENING Prayer.	
			1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
1	d	All				
2	e	Saints	Ec.16.	Mat.18	Ec.17.	Col.2.
3	f		18	19	19	3
4	g		20	20	21	4
5	A	Pa.ss.	22	21	23	1 Th.1
6	b	Leon.	24	22	(a) 25	2
7	c		27	23	28	3
8	d		29	24	(b) 30	4
9	e		31	Joh.1	32	5
10	f		33	2	34	2 Th.1.
11	g	S. Mar.	35	3	36	2
12	A		37	4	38	3
13	b	Brice.	39	5	40	1 Tim.
14	c		41	6	42	2, 3
15	d	Ma-	43	7	44	4
16	e	chut.	45	8	(c) 46	5
17	f	Hug.	47	9	48	6
18	g	bish.	49	10	50	1 Ti.1.
19	A		51	11	Bara.1.	2
20	b	Edm.	Bar. 2.	12	3	3
21	c	Kin.	4	13	5	4
22	d	Cecil.	6	14	Hi.3a.	Tit. 1.
23	e	Clem.	Ba.& D.	15	Ha. 1.	2, 3
24	f		Isa. 2.	16	3	Phile.
25	g	Cath.	4	17	5	Heb.1.
26	A		6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Faſt.	12	21	13	5
30	e	An. A		An. 1		6

Note, That (a) Eccluſ 25. is to be read only to Ver. 12. and (b) Eccluſ 30 to Ver. 18 and (c) Eccluſ 46. only to Ver. 20.

OCTOBER hath xxxi. days.

			MORNING Prayer.		EVENING Prayer.	
			1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Leſſ
1	A	Rem.	ob.7.	Mar.4	Pob.8.	1 Co.16
2	b		9	5	10	2 Co.1.
3	c		11	6	12	2
4	d		13	7	16	3
5	e		Jud.1.	8	Jud. 2.	4
6	f	Faith	8	9	4	5
7	g		6	10	6	6
8	A		7	11	8	7
9	b	Den.	9	12	10	8
10	c		11	13	12	9
11	d		13	14	14	10
12	e		15	15	16	11
13	f	Tr. K.	Wis.1.	16	Wis.2.	12
14	g	Edw.	3	Tu. 1.	4	13
15	A		5	di. 1.	6	Gal. 1.
16	b		7	2	8	2
17	c	Ethel.	9	3	10	3
18	d	S. Luk.		4		4
19	e		11	5	12	5
20	f		13	6	14	6
21	g		15	7	16	Eph.1
22	A		17	8	18	2
23	b		19	9	Ecc.1.	3
24	c		Eccl.2	10	3	4
25	d	Criſp.	4	11	5	5
26	e		6	12	7	6
27	f	Faſt.	8	13	9	Phil.1.
28	g	S. Sim.		14		2
29	A	& Ju.	10	15	11	3
30	b		12	16	13	4
31	c	Faſt.	14	17	15	Col. 1

DECEMBER hath xxx. days

			MORNING Prayer.		EVENING Prayer.	
			1 Lesſ.	2 Lesſ.	1 Lesſ	2 Lesſ.
1	f		Iſa.14.	Act. 1.	Iſa.15	Heb.7
2	g		16	2	17	8
3	A		18	4	19	9
4	b		20, 21	5	22	10
5	c		23	6	24	11
6	d	Nich.	25	di.m. 7	26	12
7	e	Am Bi.	27	di.n. 7	28	13
8	f	Conc.	29	8	30	Jam.1
9	g	Mary.	31	9	32	2
10	A		33	10	34	3
11	b		35	11	36	4
12	c		37	12	38	5
13	d	Lucy	39	13	40	1 Pet.1
14	e	V. M	41	14	42	2
15	f		43	15	44	3
16	g	O Sa-	45	16	46	4
17	A	pientia.	47	17	48	5
18	b		49	18	50	2 Pet.1
19	c		51	19	52	2
20	d	Faſt.	53	20	54	3
21	e	Tho.		21		1 Joh.1
22	f	Ap.	55	22	56	2
23	g		57	23	58	3
24	A	Faſt.	59	24	60	4
25	b	Na.Ch.				
26	c	S. Step.				
27	d	S. John				
28	e	Inno.		25		5
29	f		61	26	62	2 Joh.
30	g		63	27	64	3 Joh.
31	A	Silvest	65	28	66	Jude

A TABLE of the Moveable FEASTS Calculated for Forty Years.

The year of our Lord.	Gold. Numb.	The Epact.	Dominical Letter.	Sund. aft. Epiph.	Septuagesima Sunday.	The Firſt day of Lent.	Eaſter-day.	Rogation Sunday.	Aſcenſion-day.	Whitſunday.	Sund. aft. Trin.	Advent Sunday.
1700	10	20	GF	8	Jan. 26	Feb. 14	Mar. 31	May 5	May 9	May 19	26	Dec. 1
1701	11	1	E	5	Feb. 16	Mar. 6	Ap. 20	25	29	June 8	23	No. 30
1702	12	12	DC	6	1	Feb. 18	6	10	14	May 24	25	29
1703	13	23	BA	5	Jan. 24	10	Mar. 28	2	6	16	26	28
1704	14	4	G	4	Feb. 13	Mar. 1	Apr. 16	21	25	June 4	24	Dec. 3
1705	15	15	F	4	4	Feb. 21	8	13	17	May 27	25	2
1706	16	26	E	1	Jan. 20	6	Mar. 24	Ap. 28	2	12	27	1
1707	17	7	DC	2	Feb. 9	26	Apr. 13	May 18	22	June 1	24	No. 30
1708	18	18	B	1	1	18	4	9	13	May 23	25	28
1709	19	29	AG	1	2	Mar. 9	24	29	June 2	June 12	22	27
1710	1	11	F	6	5	Feb. 22	9	14	Ma. 18	May 28	25	Dec. 3
1711	2	22	ED	3	Jan. 28	14	1	6	10	20	26	2
1712	3	3	C	3	Feb. 17	Mar. 5	20	25	29	June 8	23	No. 30
1713	4	14	B	2	1	Feb. 18	5	10	14	May 24	25	29
1714	5	25	A	2	Jan. 24	10	Mar. 28	2	6	16	26	28
1715	6	6	GF	5	Feb. 13	Mar. 2	April 17	22	26	June 5	23	27
1716	7	17	E	5	Jan. 29	Feb. 15	1	6	10	May 21	26	Dec. 2
1717	8	28	D	5	Feb. 17	Mar. 6	21	26	30	June 9	23	1
1718	9	9	CB	4	9	Feb. 26	13	18	22	1	24	No. 30
1719	10	20	A	2	Jan. 25	11	Mar. 29	3	7	May 17	26	29
1720	11	1	CB	1	Feb. 14	Mar. 2	Apr. 17	22	26	June 5	23	27
1721	12	12	A	5	6	Feb. 22	9	14	18	May 28	25	Dec. 3
1722	13	23	G	2	Jan. 21	7	Mar. 25	Apr. 29	8	13	27	2
1723	14	4	F	4	Feb. 10	27	Apr. 14	May 19	23	June 2	24	1
1724	15	15	ED	3	2	19	5	10	14	May 24	25	No. 29
1725	16	26	C	3	Jan. 24	10	Mar. 28	2	6	16	26	28
1726	17	7	B	3	Feb. 6	23	Apr. 10	15	19	29	24	27
1727	18	18	A	2	Jan. 20	15	2	7	11	21	26	Dec. 8
1728	19	29	GF	1	Feb. 18	Mar. 6	21	26	30	June 9	23	1
1729	1	11	E	6	2	Feb. 19	6	11	15	May 25	25	No. 30
1730	2	22	DC	5	Jan. 25	11	Mar. 29	3	7	17	26	29
1731	3	3	C	5	Feb. 14	Mar. 3	Apr. 18	23	27	June 6	23	28
1732	4	14	BA	4	6	Feb. 23	9	14	18	May 28	25	Dec. 3
1733	5	25	G	4	Jan. 21	7	Mar. 25	Apr. 29	8	13	27	2
1734	6	6	F	4	Feb. 10	27	Apr. 14	May 19	23	June 2	24	1
1735	7	17	E	3	2	19	6	11	15	May 25	25	No. 30
1736	8	28	DC	3	22	Mar. 10	25	30	June 3	June 13	22	28
1737	9	9	B	2	6	Feb. 23	10	15	Ma. 19	May 29	24	27
1738	10	20	A	2	Jan. 29	15	2	7	11	21	26	Dec. 8
1739	11	1	G	6	Feb. 18	Mar. 7	22	27	31	June 10	23	2

Note, That the Supputation of the Year of our Lord in the Church of *England*, beginneth the Five and twentieth day of *March*.

The Order for Morning and Evening Prayer daily to be ſaid and uſed throughout the Year.

THE *Morning and Evening Prayer ſhall be uſed in the accuſtomed place of the Church, Chapel, or Chancel*; *Except it ſhall be otherwiſe determined by the Ordinary of the Place. And the Chancels ſhall remain as they have done in times paſt.*

And here is to be noted, that ſuch Ornaments of the Church, and of the Miniſters thereof at all times of their Miniſtration, ſhall be retained and be in uſe, as were in this Church of England *by the Authority of Parliament, in the Second Year of the Reign of King* Edward *the Sixth.*

The ORDER for MORNING PRAYER,

Daily throughout the Year.

¶ *At the beginning of Morning Prayer, the Miniſter ſhall read with a loud voice ſome one or more of theſe Sentences of the Scriptures, that follow. And then he ſhall ſay that which is written after the ſaid Sentences.*

WHEN the wicked man turneth away from his wickedneſs that he hath committed, and doth that which is lawful &right, he ſhall ſave his ſoul alive. *Ezek.* 18. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *ver.* 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *verſe* 17.

Rent your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13

To the Lord our God belong mercies and forgiveneſſes, tho' we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* 10. 24. *Pſal.* 6. 1.

Repent ye; for the kingdom of heaven is at hand. S. *Mat.* 3. 2.

I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. *Luke* 15. 18, 19.

Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the ſcripture moveth us in ſundry places, to acknowledge & confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me.

¶ *A general Confeſſion to be ſaid of the whole Congregation after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his Miniſters to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his Holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The People ſhall anſwer here and at the end of all other Prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lords Prayer with an audible voice; the People alſo kneeling, and repeating it with him, both here, and wheresoever elſe it is uſed in divine Service.*

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. For thine is the Kingdom, The Power, and the Glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſwer. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be; world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſw. The Lords Name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following: except on Eaſter-day, upon which another Anthem is appointed: and on the Nineteenth day of every Month it is not to be read here, but in the ordinary courſe of the Pſalms.* *Venite,*

Venite, exultemus Domino.
Pſalm 95.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, *&c.*
As it was in the, *&c.*

¶ *Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory be to the Father, *&c.*
Anſwer. As it was in the beginning, *&c.*

¶ *Then ſhall be read diſtinctly with an audible voice the firſt Leſſon, taken out of the Old Teſtament, as is appointed in the* Kalendar, *(except there be proper Leſſons aſſigned for that day:) He that readeth ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid, or ſung in Engliſh, the Hymn called* Te Deum Laudamus, *daily throughout the year.*

¶ *Note, that before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a book: *And after every Leſſon,* Here endeth the firſt, or the ſecond Leſſon.

Te Deum Laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and only Son;

Alſo the Holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe that thou ſhalt come: to be our Judge.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious blood.

Make them to be numbred with thy ſaints: in glory everlaſting.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee;

And we worſhip thy Name: ever world without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

¶ Or this Canticle, *Benedicite, omnia opera Domini.*

O All ye works of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye angels of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye heavens, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye waters that be above the firmament, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye powers of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſun and moon, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſtars of heaven, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſhowres and dew, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye winds of God, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye fire and heat, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye winter and ſummer, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye dews and froſts, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye froſt and cold, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ice and ſnow, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye nights and days, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye light and darkneſs, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye lightnings and clouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let the earth bleſs the Lord: yea, let it praiſe him, and magnifie him for ever.

O ye mountains and hills, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye green things upon the earth, bleſs ye the Lord:

praiſe him, and magnifie him for ever.

O ye wells, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſeas and floods, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye fowls of the air, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye beaſts and cattle, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye children of men, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnifie him for ever.

O ye prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſervants of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye holy and humble men of heart, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnifie him for ever.

Glory be to the Father, *&c.*

As it was in the, *&c.*

¶ *Then ſhall be read in like manner the ſecond Leſſon, taken out of the New Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on Saint* John Baptiſts day.

Benedictus. S. Luke. 1. 68

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy covenant;

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hands of our enemies: might ſerve him without fear;

In holineſs, and righteouſneſs before him: all the days of our life.

And thou, Child, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the Dayſpring from on high hath viſited us;

To give light to them that ſit in darkneſs and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, *&c.*

As it was in the *&c.*

¶ *Or this Pſalm,* Jubilate Deo.

Pſalm 100.

OBe joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God; it is he that hath made

us, and not we our ſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, &c. As it was in the, &c.

¶ *Then ſhall be ſung or ſaid the Apoſtles Creed by the Miniſter and the People ſtanding. Except only ſuch days as the Creed of S.* Athanaſius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into Hell; The third day he roſe again from the dead, He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſw. And with thy Spirit.

Miniſter. ¶ Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks and People ſhall ſay the Lords Prayer with a loud voice.*

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King.

Anſw. And mercifully hear us when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs.

Anſw. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people.

Anſw. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord.

Anſw. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us.

Anſw. And take not thy Holy Spirit from us.

¶ *Then ſhall follow three Collects; The firſt of the Day, which ſhall be the ſame that is appointed at the Communion; The ſecond for Peace; The third for Grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer*

er throughout all the year, as followeth; all kneeling.

¶ *The second Collect for Peace.*

O God, who art the author of peace and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; Defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; Defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Quires and Places where they ſing, here followeth the Anthem.*

¶ *Then theſe five Prayers following are to be read here, except when the Litany is read; and then only the two laſt are to be read, as they are there placed.*

¶ *A Prayer for the Kings Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *George*, and ſo replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs his Royal Highneſs *George* Prince of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of Saint* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and

petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for EVENING PRAYER, Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Miniſter ſhall read with a loud voice ſome one or more of theſe Sentences of the Scriptures, that follow. And then he ſhall ſay that which is written after the ſaid Sentences.*

WHEN the wicked man turneth away from his wickedneſs that he hath committed, and doth that which is lawful & right, he ſhall ſave his ſoul alive. *Ezek.* 18. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities *ver.* 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *verſe* 17.

Rent your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* 10. 24. *Pſal.* 6. 1.

Repent ye; for the kingdom of heaven is at hand. S. *Mat.* 3. 2.

I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. *Luk.* 15. 18, 19.

Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before

before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, & to ask thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me.

¶ *A general Confeſſion to be ſaid of the whole Congregation after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; according to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his Miniſters to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his Holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall kneel, and ſay the Lords Prayer; the People alſo kneeling, and repeating it with him.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, *&c.*

Anſw. As it was in the beginning, *&c.*

Prieſt. Praiſe ye the Lord.
Anſw. The Lords name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that,* Magnificat (*or the Song of the bleſſed Virgin* Mary) *in Engliſh, as followeth.*
Magnificat. S. Luke 1. 46.

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlineſs of his hand maiden.

For behold, from henceforth all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy, hath holpen his ſervant Iſrael: as he promiſed to our foretathers, Abraham and his ſeed for ever.

Glory be to the Father, *&c.*
As it was in the, *&c.*

¶ *Or elſe this Pſalm; except it be on the Nineteenth day of the Month, when it is read in the ordinary courſe of the Pſalms.*
Cantate Domino. Pſalm 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce, and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

Glory be to the Father, *&c.*
As it was in the, *&c.*

¶ *Then a Leſſon of the New Teſtament, as it is appointed: And after that,* Nunc dimittis, (*or the Song of* Simeon) *in Engliſh, as followeth.*
Nunc dimittis. S. Luke 2. 29.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, *&c.*
As it was in the, *&c.*

¶ *Or*

¶ *Or elſe this Pſalm; Except it be on the Twelfth day of the Month.*

Deus miſereatur. Pſalm 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, *&c.* As it was in the, *&c.*

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed, by the Miniſter and the People, ſtanding.*

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell; The third day he roſe again from the dead, He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with aloud voice,*

The Lord be with you.

Anſw. And with thy Spirit.

Miniſter. ¶ Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks and People ſhall ſay the Lords Prayer with a loud voice.*

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King.

Anſw. And mercifully hear us when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs.

Anſw. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people.

Anſw. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord.

Anſw. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us.

Anſw. And take not thy Holy Spirit from us.

¶ *Then ſhall follow three Collects; The firſt of the Day; the ſecond for Peace; the third for Aid againſt all Perils, as hereafter followeth: Which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect for Aid againſt all Perils.*

Lighten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jeſus Chriſt. *Amen.*

¶ *In Quires and Places where they ſing, here followeth the Anthem.*

¶ *A Prayer for the Kings Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *George*, and ſo replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

Almighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs his Royal Highneſs *George* Prince of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of Saint* Chryſoſtom.

Almighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions

petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the year.

At Morning Prayer.

¶ *Upon theſe Feaſts*; Chriſtmas-day, *the* Epiphany, *St.* Matthias, Eaſter-day, Aſcenſion-day, Whitſunday, *St.* John Baptiſt, *St.* James, *St.* Bartholomew, *St.* Matthew, *St.* Simon *and St.* Jude, *St.* Andrew, *and upon* Trinity *Sunday ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian Faith, commonly called the Creed of St.* Athanaſius, *by the Miniſter and People ſtanding.*

Quicunque vult.

WHOſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: That we worſhip one God in Trinity, and Trinity in Unity;

Neither confounding the perſons: nor dividing the ſubſtance.

For there is one perſon of the Father, another of the Son: and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt is all one: the glory equal, the Majeſty co-eternal.

Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the Holy Ghoſt eternal.

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty: and the Holy Ghoſt Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghoſt is God.

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Son Lord: and the Holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian verity: to acknowledge every perſon by himſelf to be God and Lord;

So are we forbidden by the Catholick Religion: to ſay, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The

The Holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghoſt, not three Holy Ghoſts.

And in this Trinity none is afore, or after other: none is greater, or leſs than another;

But the whole three perſons are co-eternal together: and co-equal.

So that in all things, as is aforeſaid: the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

He therefore that will be ſaved: muſt thus think of the Trinity.

Furthermore it is neceſſary to everlaſting ſalvation: that he alſo believe rightly the incarnation of our Lord Jeſus Chriſt.

For the right faith is, that we believe and confeſs: that our Lord Jeſus Chriſt, the Son of God, is God and man;

God of the ſubſtance of the Father, begotten before the worlds: and Man of the ſubſtance of his Mother, born in the world;

Perfect God, and perfect Man: of a reaſonable ſoul, and human fleſh ſubſiſting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Chriſt;

One; not by converſion of the Godhead into fleſh: but by taking of the Manhood into God;

One altogether; not by confuſion of ſubſtance: but by unity of perſon.

For as the reaſonable ſoul and fleſh is one man: ſo God and man is one Chriſt.

Who ſuffered for our ſalvation: deſcended into hell, roſe again the third day from the dead.

He aſcended into heaven, he ſitteth on the right hand of the Father, God Almighty: from whence he ſhall come to judge the quick and the dead.

At whoſe coming all men ſhall riſe again with their bodies: and ſhall give account for their own works.

And they that have done good ſhall go into life everlaſting: and they that have done evil into everlaſting fire.

This is the Catholick faith: which except a man believe faithfully, he cannot be ſaved.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Here followeth the Litany or General Supplication, to be ſung or ſaid after Morning Prayer upon Sundays, Wedneſdays, and Fridays, and at other times, when it ſhall be commanded by the Ordinary.*

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding

ing from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart, from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battle, and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony, and bloody Swear; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *George*, our moſt gracious King and Governor;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve his Royal Highneſs *George* Prince of *Wales*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth, all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecuters and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit,

Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lords Prayer.*

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt. O Lord, deal not with us after our ſins.

Anſw. Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us, for thy Names ſake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didſt in their days, and in the old time before them.

O *Lord, ariſe, help us, and deliver us, for thine Honour.*

Glory be to the Father, *&c.*

Anſw. As it was in the beginning, *&c.*

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us.

Anſw. As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and ever-

evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

Here endeth the Litany.

Prayers and Thankſgivings upon ſeveral occaſions to be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowers, that we may receive the fruits of the earth to our comfort, and to thy honour, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *For fair Weather.*

O Almighty Lord God, who for the ſin of man didſt once drown all the world except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O God heavenly Father, whoſe gift it is that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth (which we do now moſt juſtly ſuffer for our iniquity) may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O God merciful Father, who in the time of Eliſha the prophet didſt ſuddenly in Samaria turn great ſcarcity and dearth into plenty and cheapneſs; have mercy upon us, that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable

relief: Increaſe the fruits of the earth by thy heavenly benediction; and grant that we receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, thro' Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governor of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices, that we, being armed with thy defence, may be preſerved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common Plague or Sickneſs.*

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs for their obſtinate rebellion againſt Moſes and Aaron, and alſo in the time of King David didſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember weeks, to be ſaid every day for thoſe that are to be admitted into holy Orders.*

ALmighty God, our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious blood of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtors of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

ALmighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers Orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy Doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOſt gracious God, we humbly beſeech thee, as for this kingdom in general, ſo eſpecially for the High Court of Parli-

Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour and welfare of our Sovereign and his Kingdoms; that all things may be ſo ordered and ſettled by their endeavours upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety, may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

O God, the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldſt be pleaſed to make thy ways known unto them; thy ſaving health unto all Nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally we commend to thy fatherly goodneſs all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate. [* *Eſpecially thoſe for whom our prayers are deſired*] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

* *This to be ſaid when any deſire the prayers of the Congregation.*

¶ *A Prayer that may be ſaid after any of the former.*

O God, whoſe nature and property is ever to have mercy and to forgive; receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediator and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A General Thankſgiving.*

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us, and to all men, [* *Particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*] We bleſs thee for our creation preſervation, and all the bleſſings of this life, but above all for thine inеſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not only with our

* *This to be ſaid when any that have been prayed for, deſire to return praiſe.*

our lips, but in our lives, by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, thro' thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For fair Weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorifie thy holy name for this thy mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Reſtoring publick Peace at home.*

O Eternal God our heavenly Father, who alone makeſt men to be of one mind in a houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy name, that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. *Amen.*

¶ *For deliverance from the Plague, or other common Sickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſ-

greſſions, by thy late heavy and dreadful viſitation, and now in the midſt of judgment remembring mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy Fatherly goodneſs, our ſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatned in thy law, might juſtly have falle upon us by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; we offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

The Collects, Epiſtles, and Goſpels to be uſed throughout the Year.

¶ *Note, That the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, ſhall be ſaid at the Evening Service next before.*

The firſt Sunday in Advent.
The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jeſus Chriſt came to viſit us in great humility;) that in the laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Chriſtmas-Eve.*

The Epiſtle. Rom. 13. 8.

OWe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer than when we believed. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying. But put ye on the Lord Jeſus

Chriſt, and make not proviſion for the fleſh to fulfil the luſts thereof.

The Goſpel. S. Matth. 21. 1.

WHen they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her, looſe them, and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and ſitting upon an aſs, and a colt the fole of an aſs. And the diſciples, went and did as Jeſus commanded them, and brought the aſs and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way, others cut down branches from the trees, and ſtrawed them in the way. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the ſon of David: Bleſſed is he that cometh in the Name of the Lord, Hoſanna in the Higheſt. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this? And the multitude ſaid, This is Jeſus the prophet of Nazareth of Galilee. And Jeſus went into the temple of God; and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves, and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.

The ſecond Sunday in Advent. The Collect.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy Word, we may embrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Rom. 15. 4.

WHatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus: that ye may with one mind and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt alſo received us to the glory of God. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion, for the truth of God, to confirm the promiſes made unto the fathers: and that the Gentiles might glorifie God for his mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy Name. And again he ſaith, Rejoyce ye Gentiles, with his people. And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the

the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

The Goſpel. S. Luke 21. 25.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roring; mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of Heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud, with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable, Behold the fig-tree, and all the trees; When they now ſhoot forth, ye ſee and know of your own ſelves that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand. Verily I ſay unto you, this generation ſhall not paſs away till all be fulfilled: Heaven and earth ſhall paſs away; but my words ſhall not paſs away.

The third Sunday in Advent.
The Collect.

O Lord Jeſu Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee; Grant that the miniſters and ſtewards of thy myſteries may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt, that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. 4. 1.

LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover, it is required in ſtewards, that a man be found faithful. But with me it is a very ſmall thing that I ſhould be judged of you, or of mans judgement: yea, I judge not mine own ſelf. For I know nothing by my ſelf, yet am I not hereby juſtified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God.

The Goſpel. S. Matth. 11. 2.

NOW when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the Goſpel preached to them. And bleſſed is he whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft clo-

thing are in kings houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet. For this is he of whom it is written, behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us; that whereas through our ſins and wickedneſs, we are ſore let and hindred in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom with thee and the Holy Ghoſt be honour and glory, world without end. *Amen.*

The Epiſtle. Phil. 4. 4.

REjoyce in the Lord alway, and again, I ſay, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel. S. John. 1. 19.

THis is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem to ask him, Who art thou? And he confeſſed and denied not; but confeſſed, I am not the Chriſt. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayſt thou of thy ſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias: And they which were ſent were of the Phariſees. And they asked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet? John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

¶ The Nativity of our Lord, or the Birth-day of CHRIST, commonly called *Chriſtmas-day.*

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. Heb. 1. 1.

GOd who at ſundry times, & in divers manners ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. Who being the brightneſs of his glory, and the

expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the Angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is forever and ever, a ſceptre of righteouſneſs is the ſceptre of thy kingdom. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God hath anointed thee with the oyl of gladneſs above thy fellows. And, Thou Lord in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Goſpel. S. John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, & the life was the light of men. And the light ſhineth in darkneſs and the darkneſs comprehended it not. There was a man ſent from God whoſe name was John. The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glo[illegible] of the only begotten of the Father) full of grace and truth

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Saint Stephens day.
The Collect.

GRant, O Lord, that in all our ſufferings here upon earth, for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the Holy Ghoſt, may learn to love and bleſs our perſecuters, by the example of thy firſt Martyr Saint Stephen, who prayed for his murderers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God, to ſuccour all thoſe that ſuffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity, which ſhall be ſaid continually unto New-years Eve.*

For

For the Epistle. Acts 7. 55.

STephen being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped there ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young mans feet whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my Spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23. 34.

BEhold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucifie; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelists day.
The Collect.

MErciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John. 1. 1.

THat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin,

we deceive our ſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his Word is not in us.

The Goſpel. S. John 21. 19.

JEſus ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but if I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe that even the world it ſelf could not contain the books that ſhould be written.

The Innocents day.
The Collect.

OAlmighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorifie thee by their deaths; Mortifie and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith, even unto death, we may glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 14. 1.

I Looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: And I heard the voice of harpers harping with their harps: and they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the hundred and forty and four thouſand which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: Theſe were redeemed from among men, being the firſtfruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel. S. Mat. 2. 13.

THe angel of the Lord appeared to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my ſon. Then Herod when he ſaw that he was mocked of the wiſe

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men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-day.
The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. Gal. 4. 1.

NOw I ſay, that the heir as long as he is a child differeth nothing from a ſervant, though he be lord of all; but is under tutors and governors, until the time appointed of the Father. Even ſo we, when we were children, were in bondage under the elements of the world: but when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel. S. Mat. 1. 18.

THe birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph (before they came together) ſhe was found with child of the Holy Ghoſt. Then Joſeph her husband being a juſt man, and not willing to make her a publick example, was minded to put her away privily. But whilehe thought on theſe things, Behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, Fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his Name Jeſus; for he ſhall ſave his people from their ſins. (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name Emmanuel, which being interpreted is, God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till ſhe had brought forth her firſt born Son; and he called his Name Jeſus.

The Circumciſion of Chriſt.
The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true circumciſion of the Spirit, that

our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 4. 8.

BLeſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. For the promiſe that he ſhould be the heir of the world, was not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

The Goſpel. S. Luke 2. 15.

AND it came to paſs as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen it, they made known abroad the ſaying which was told them concerning this child. And all they that heard it, wondred at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things, and pondered them in her heart. And the ſhepherds returned glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them. And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel, before he was conceived in the womb.

¶ *The ſame Collect, Epiſtle and Goſpel ſhall ſerve for every day after unto the Epiphany.*

The Epiphany, or the Manifeſtation of Chriſt to the Gentiles.

The Collect.

O God, who by the leading of a ſtar didſt manifeſt thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 3. 1.

FOr this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to youward: How that by revelation he made known unto me the myſtery (as I wrote afore in few words, whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was

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not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel: Whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Matth. 2. 1.

WHen Jesus was born in Bethlehem of Judea, in the days of Herod the King, Behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, in Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: For out of thee shall come a Governor, that shall rule my people Israel. Then Herod when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star they rejoyced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.
The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God,

that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOw his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

HAving then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in Spirit; serving the Lord; rejoycing in hope; patient in tribulation; continuing instant in prayer;

er; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs and curſe not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, Do it. And there were ſet there ſix water pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins a piece. Jeſus ſaith unto them, Fill the water pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was (but the ſervants which drew the water knew) the governor of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 16.

BE not wiſe in your own conceits. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Goſpel. S. Matth. 8. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will, be thou clean. And immediately his leproſie was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thy ſelf to the prieſt, and offer the gift that Moſes commanded for a teſtimony unto them. And when Jeſus was entred into Capernaum, there came unto him a centurion, beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palſie, grievouſly tormented.

And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldſt come under my roof; but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 13. 1.

LEt every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo; for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. S. Matth. 8. 23.

AND when he was entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? And when he was come to the other ſide into the country of the Gergeſenes, there met him two poſſeſſed

poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God? Art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine, feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee to keep thy church and houſhold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Col. 3. 12.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

The Goſpel. S. Matth. 13. 24.

THe kingdom of heaven is likened unto a man, which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The ſixth Sunday after the Epiphany.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he

might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purifie our ſelves even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O Holy Ghoſt, he liveth and reigneth ever one God world without end. *Amen.*

The Epiſtle. 1 S. John 3. 1.

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him. Little children, let no man deceive you: he that doth righteouſneſs, is righteous, even as he is righteous. He that committeth ſin, is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

The Goſpel. S. Matth. 24. 23.

THen if any man ſhall ſay unto you, Lo, here is Chriſt, or there: believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: Behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be. For wheresoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days, ſhall the ſunbe darkned, and the moon ſhall not give her light, & the ſtars ſhall fall from heaven, & the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we, who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The

The Epiſtle. 1 Cor. 9. 24.

KNow ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncer ainly; ſo fight I, not as one that beateth the air: but I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away.

The Goſpel. S. Matth. 20. 1.

THe kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning, to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a peny. And when they had received it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way: I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Cor. 11. 19.

YE ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they ſeed of Abraham? ſo am I: are they

they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I forty ſtripes ſave one. Thrice was I beaten with rods. Once was I ſtoned. Thrice I ſuffered ſhipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey-men; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

The Goſpel. S. Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he ſpake by a parable, A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-ſide, and it was troden down, and the fowls of the air devoured it. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples asked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this; The ſeed is the word of God. Thoſe by the way-ſide are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock, are they, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleaſures of this life and bring no fruit to perfection. But that on the good ground, are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquageſima, or the next Sunday before Lent.

The Collect.

O Lord, who haſt taught us that all our doings without charity are nothing worth; Send thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and of all virtues, without which whoſoever liveth is counted dead before thee. Grant this for thine only Son Jeſus Chriſt's ſake. *Amen.*

The Epistle. 1 Cor. 13. 1.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

THen Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

The first day of Lent, commonly called Ashwednesday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in

in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epiſtle. Joel 2. 12.

TUrn ye even to me, ſaith the Lord, with all your heart, and with faſting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a bleſſing behind him, even a meat offering, and a drink-offering unto the Lord your God? Blow the trumpet in Sion, ſanctifie a faſt, call a ſolemn aſſembly, gather the people, ſanctifie the congregation, aſſemble the elders, gather the children, and thoſe that ſuck the breaſts; let the bridegroom go forth of his chamber, and the bride out of her cloſet; let the prieſts, the miniſters of the Lord, weep between the poreh and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where is their God?

The Goſpel. S. Matth. 6. 16.

WHen ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, they have their reward. But thou when thou faſteſt, anoint thine head, and waſh thy face, that thou appear not unto men to faſt, but unto thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly. Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break thro' and ſteal. But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo.

The firſt Sunday in Lent.
The Collect.

O Lord, who for our ſake didſt faſt forty days and forty nights; give us grace to uſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit, we may ever obey thy godly motions in righteouſneſs & true holineſs, to thy honour and glory, who liveſt and reigneſt with the Father and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. 6. 1.

WE then as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain: (For he ſaith, I have heard thee in a time accepted, & in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation) Giving no offence in any thing, that the miniſtry be not blamed; but in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffer-

ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoycing; as poor yet making many rich; as having nothing, & yet poſſeſſing all things.

The Goſpel. S. Matth. 4. 1.

THen was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil. And when he had faſted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered & ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple, & ſaith unto him, If thou be the Son of God, caſt thy ſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtred unto him.

The ſecond Sunday in Lent.
The Collect.

ALmighty God, who ſeeſt that we have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls: that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Theſſ. 4. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us, how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication: that every one of you ſhould know how to poſſeſs his veſſel in ſanctification & honour; not in the luſt of concupiſcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit.

The Goſpel. S. Mat. 15. 21.

JEſus went thence, and departed into the coaſts of Tyre and Sidon.

Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered & ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſters table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour. But fornication and all uncleanneſs, or covetouſneſs, let it not be once nam'd amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; for ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs, and righteouſneſs and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt is light. Wherefore he ſaith, awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. S. Luke 11. 14.

JEſus was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake; and the people wondred. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And other tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, every kingdom divided againſt it ſelf, is brought to deſolation; and a houſe divided againſt a houſe falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore

fore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace; but when a ſtronger than he ſhall come upon him, & overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me is againſt me: and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, *I* will return unto my houſe whence *I* came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in and dwell there; and the laſt ſtate of that man is worſe than the firſt. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, we beſeech thee, Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Gal. 4. 21.

TEll me, ye that deſire to be under the law, do ye not hear the law? for it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the fleſh; but he of the free-woman was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe which hath an husband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then he that was born after the fleſh, perſecuted him that was born after the ſpirit; even ſo it is now. Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman & her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond woman, but of the free

The Goſpel. S. John. 6. 1.

JEſus went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? (And this he ſaid to prove him; for he himſelf knew

what

what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, & two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 9. 11.

CHrist being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called, might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

JEsus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? he that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our Father Abraham, which is dead? and the prophets are dead: whom ma-

ked

deſt thou thy ſelf? Jeſus answered, If I honour my ſelf, my honour is nothing; it is my Father that honoureth me, of whom ye ſay, that he is your God; yet ye have not known him; but I know him: and if I ſhould ſay I know him not, I ſhall be a liar like unto you; but I know him, and keep his ſaying. Your Father Abraham rejoyced to ſee my day, and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily verily I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple.

The Sunday next before Easter.
The Collect.

ALmighty and everlaſting God, who of thy tender love towards mankind, haſt ſent thy Son our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankind ſhould follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. 2. 5.

LEt this mind be in you, which was alſo in Chriſt Jeſus: who being in the form of God, thought it not robbery to be equal with God: but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs. Wherefore God alſo hath highly exalted him, and given him a name, which is above every name; that at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.

The Goſpel. S. Matth. 27. 1.

WHen the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters field to bury ſtrangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value, and gave them for the potters field, as the Lord appointed me.)

And

And Jesus stood before the governor; And the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? And he anſwered him to never a word, inſomuch that the governor marvelled greatly. Now at that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barabbas. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt? for he knew that for envy they had delivered him. When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream becauſe of him. But the chief prieſts and elders perſwaded the multitude that they ſhould ask Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified. And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye to it. Then anſwered all the people, and ſaid, His blood be on us and on our children. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified. Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band of ſoldiers. And they ſtripped him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail, king of the Jews. And they ſpit upon him, and took the reed, and ſmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs. And when they were come unto a place called Golgotha, that is to ſay, a place of a ſcull, they gave him vinegar to drink, mingled with gall: and when he had taſted thereof, he would not drink. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled, which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots. And ſitting down, they watched him there; and ſet up over his head his accuſation written, *THIS IS JESUS THE KING OF THE JEWS.* Then were

there two thieves crucified with him: one on he right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle. Isaiah 63. 1.

WHo is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people,

people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembred the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardned our hearts from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel. S. Mark 14. 1.

AFter two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised

ed to give him money. And he ought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayst eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whersoever he shall go in, say ye to the goodman of the house, The Master saith, where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, my soul is exceeding sorrowful unto death; tarry ye here and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father; All things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray,

leſt ye enter into temptation: the ſpirit truly is ready, but the fleſh is weak. And again he went away and prayed, and ſpake the ſame words. And when he returned, he found them aſleep again, (for their eyes were heavy) neither wiſt they what to anſwer him. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief prieſts and the ſcribes, and the elders. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead him away ſafely. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter, and kiſſed him. And they laid their hands on him, and took him. And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear. And Jeſus anſwered, and ſaid unto them, Are ye come out as againſt a thief, with ſwords and with ſtaves to take me? I was daily with you in the temple, teaching, and ye took me not: but the ſcriptures muſt be fulfilled. And they all forſook him, and fled. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jeſus away to the high prieſt, and with him were aſſembled all the chief prieſts and the elders, and the ſcribes; and Peter followed him afar off, even into the palace of the high prieſt: and he ſat with the ſervants, and warmed himſelf at the fire. And the chief prieſts, and all the council ſought for witneſs againſt Jeſus to put him to death, and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high prieſt ſtood up in the midſt and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But he held his peace, and anſwered nothing. Again the high prieſt asked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed? And Jeſus ſaid, I am; and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high prieſt rent his clothes, and ſaid, What need we any further witneſſes? ye have heard the blaſphemy: what think ye? and they all condemned him to be guilty of death. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſie; and the ſervants did ſtrike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt; and when ſhe ſaw Peter warming him-

himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayst. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai. 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark 15. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayst it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold, how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (For he knew that the chief priests had delivered him for envy) but the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again

unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Pretorium; And they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, *THE KING OF THE JEWS.* And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressors. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* Which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.
The Epistle. Heb. 9. 16.

WHere a testament is, there must also of necessity be the death of the testator: for a testa-

teſtament is of force after men are dead; otherwiſe it is of no ſtrength at all whilſt the teſtator liveth. Whereupon neither the firſt teſtament was dedicated without blood: For when Moſes had ſpoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and ſcarlet wooll, and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the Teſtament, which God hath enjoyned unto you. Moreover, he ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves, with better ſacrifices than theſe. For Chriſt is not entred into the holy places made with hands, which are the figures of the true, but into heaven it ſelf, now to appear in the preſence of God for us; nor yet that he ſhould offer himſelf often, as the high prieſt entreth into the holy place every year with blood of others: for then muſt he often have ſuffered ſince the foundation of the world; but now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgment: ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him, ſhall he appear the ſecond time without ſin unto ſalvation.

The Goſpel. S. Luke 22. 1.

NOw the feaſt of unleavened bread drew nigh, which is called the paſſover. And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people. Then entred Satan into Judas ſirnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief prieſts, and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promiſed, and ſought opportunity to betray him unto them, in the abſence of the multitude. Then came the day of unleavened bread, when the paſſover muſt be killed. And he ſent Peter, and John, ſaying, Go and prepare us the paſſover, that we may eat. And they ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entreth in. And ye ſhall ſay unto the good-man of the houſe, The maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he ſhall ſhew you a large upper room furniſhed; there make ready. And they went, and found as he had ſaid unto them: and they made ready the paſſover. And when the hour was come, he ſat down, and the twelve Apoſtles with him. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer. For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the king-

dom of God. And he took the cup, and gave thanks, and ſaid, Take this, and divide it among your ſelves. For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body, which is given for you: this do in remembrance of me. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new Teſtament in my blood, which is ſhed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themſelves, which of them it was that ſhould do this thing. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them, and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo; but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? But I am among you, as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. And he ſaid unto him, Lord, I am ready to go with thee both into priſon and to death. And he ſaid, I tell thee, Peter, the cock ſhall not crow this day before that thou ſhalt thrice deny that thou knoweſt me. And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing. Then ſaid he unto them, but now he that hath a purſe, let him take it, and likewiſe his ſcrip: and he that hath no ſword, let him ſell his garment and buy one. For I ſay unto you, that this that is written, muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: for the things concerning me have an end. And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, It is enough. And he came out, and went as he was wont, to the mount of Olives, and his diſciples alſo followed him. And when he was at the place, he ſaid unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a ſtones caſt, and kneeled down, and prayed, ſaying, Father, if thou be willing, remove this cup from me: nevertheleſs not my will, but thine be done. And there appeared an angel unto him from heaven, ſtrengthening him. And being in an agony, he prayed more earneſtly; and his ſweat was as it were great drops of blood falling down to the ground. And when he roſe up from prayer, and was come to his diſciples,

he

e found them ſleeping for ſor-
ow, and ſaid unto them, Why
leep ye? riſe and pray, leſt ye
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hile he yet ſpake, behold, a
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ed Judas, one of the twelve,
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ut Jeſus ſaid unto him, Judas,
etrayeſt thou the Son of man
ith a kiſs? when they who
ere about him ſaw what would
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ord, ſhall we ſmite with the
word? And one of them ſmote
he ſervant of the high prieſt,
nd cut off his right ear. And
eſus anſwered and ſaid, Suffer
e thus far. And he touched his
ar, and healed him. Then
eſus ſaid unto the chief prieſts
nd captains of the temple, and
he elders who were come to
im, Be ye come out as againſt
thief, with ſwords and ſtaves?
When I was daily with you in
he temple, ye ſtretched forth
o hands againſt me: but this is
our hour, and the power of
arkneſs. Then took they him,
nd led him, and brought him
nto the high prieſts houſe, and
eter followed afar off. And
when they had kindled a fire
n the midſt of the hall, and
were ſet down together, Peter
at down among them. But a
certain maid beheld him as he
at by the fire, and earneſtly
looked upon him, and ſaid,
This man was alſo with him.
And he denied him, ſaying,
Woman, I know him not. And
after a little while another ſaw
him, and ſaid, Thou art alſo of
them. And Peter ſaid, Man,
I am not. And about the ſpace
of one hour after, another con-
fidently affirmed, ſaying, Of a
truth, this fellow alſo was with
him, for he is a Galilean. And
Peter ſaid, Man, I know not
what thou ſayſt. And immedi-
ately while he yet ſpake, the
cock crew. And the Lord
turned and looked upon Pe-
ter; and Peter remembred the
word of the Lord, how he had
ſaid unto him, Before the cock
crow, thou ſhalt deny me thrice.
And Peter went out and wept
bitterly. And the men that
held Jeſus mocked him, and
ſmote him. And when they
had blind-folded him, they
ſtruck him on the face, and
asked him, ſaying, Propheſie,
who is it that ſmote thee? And
many other things blaſphe-
mouſly ſpake they againſt him.
And as ſoon as it was day, the
elders of the people, and the
chief prieſts, and the ſcribes
came together, and led him
into their council, ſaying, Art
thou the Chriſt? tell us. And
he ſaid unto them, If I tell you,
you will not believe. And if I
alſo ask you, you will not an-
ſwer me, nor let me go. Here-
after ſhall the Son of man ſit
on the right hand of the power
of God. Then ſaid they all,
Art thou then the Son of God?
And he ſaid unto them, Ye ſay
that I am. And they ſaid, What
need we any further witneſs?
for we our ſelves have heard of
his own mouth.

Thurſday before Eaſter.

The Epiſtle. 1 Cor. 11. 17.

IN this that I declare unto you,
I praiſe you not; that you
come together, not for the bet-
ter, but for the worſe. For firſt
of all, when ye come together
in the church, I hear that there
be diviſions among you, and I
partly believe it. For there muſt
be alſo hereſies among you, that

they who are approved may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lords ſupper: for in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel. S. Luke 23. 1.

THe whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a King. And Pilate asked him, ſaying, Art thou the King of the Jews? And he anſwered him, and ſaid, Thou ſayſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jury, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at nought, and mocked him, and arayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together, for before they

were

were at enmity between themſelves. And Pilate when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (Who for a certain ſedition made in the city, and for murder was caſt in priſon) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucifie him, crucifie him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts prevailed. And Pilate gave ſentence that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves and for your children. For behold, the days are coming in which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us, and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding, And the rulers alſo with them derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the choſen of God. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the king of the Jews, ſave thy ſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, *THIS IS THE KING OF THE JEWS*. And one of the malefactors which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds, but this man hath done nothing amiſs.

And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in Paradiſe. And it was about the ſixth hour. And there was a darkneſs over all the earth, until the ninth hour. And the ſun was darkened, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good-Friday.

The Collects.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs, who now liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

ALmighty and everlaſting God, by whoſe Spirit the whole body of the church is governed and ſanctified; Receive our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

OMerciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldſt the death of a ſinner, but rather that he ſhould be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy word; and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one ſhepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Spirit, one God world without end. *Amen.*

The Epiſtle. Heb. 10. 1.

THe law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins: Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me: In burnt offerings and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (In the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid Sacrifice and offering, and burnt-offerings, and offering for ſin

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thou wouldſt not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices which can never take away ſins. But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God, from henceforth expecting till his enemies be made his foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified: Whereof the Holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh: and having an high prieſt over the houſe of God, let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of our faith without wavering: (for he is faithful that promiſed) And let us conſider one another to provoke unto love, and to good works; not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another: and ſo much the more, as ye ſee the day approaching.

The Goſpel. S. John 19. 1.

PIlate therefore took Jeſus, and ſcourged him. And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, Hail king of the Jews: And they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, Behold the man. When the chief prieſts therefore, and officers ſaw him, they cried out, ſaying, Crucifie him, crucifie him. Pilate ſaith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid; and went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou? but Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not, that I have power to crucifie thee, and have power to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Ceſars friend: Whoſoever maketh himſelf a king,

ſpeaketh againſt Ceſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place that is called the Pavement, but in the Hebrew Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate ſaith unto them, ſhall I crucifie your king? The chief prieſts anſwered, We have no king but Ceſar. Then delivered he him therefore unto them to be crucified: and they took Jeſus and led him away. And he bearing his croſs, went forth into a place called the place of a ſcull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs. And the writing was, *JESUS OF NAZARETH THE KING OF THE JEWS.* This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then ſaid the chief prieſts of the Jews to Pilate, Write not, the king of the Jews; but that he ſaid, I am the king of the Jews. Pilate anſwered, What I have written, I have written. Then the ſoldiers, when they had crucified Jeſus, took his garments (and made four parts, to every ſoldier a part) and alſo his coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did. Now there ſtood by the croſs of Jeſus, his mother and his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home. After this, Jeſus knowing that all things were now accompliſhed, that the Scripture might be fulfilled, ſaith, I thirſt. Now there was ſet a veſſel full of vinegar: and they filled a ſponge with vinegar, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt. The Jews therefore becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water. And he that ſaw it bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe. For theſe things were done that the Scripture ſhould be fulfilled, A

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bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

Easter-Even.
The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits, who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh, but quickned by the Spirit: By which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The Gospel. S. Mat. 27. 57.

WHen the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewen out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-day.

¶ *At Morning Prayer, instead of the Psalm,* [O come let us, &c.] *these Anthems shall be sung or said.*

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* 5. 7.

CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto

unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord. *Rom.* 6. 9.

CHriſt is riſen from the dead: and become the firſt-fruits of them that ſlept. For ſince by man came death: by man came alſo the reſurrection of the dead. For as in Adam all die: even ſo in Chriſt ſhall all be made alive. 1 *Cor.* 15. 20.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

The Collect.

ALmighty God, who through thine only begotten Son Jeſus Chriſt haſt overcome death, and opened to us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God world without end. *Amen.*

The Epiſtle. Col. 3. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God. When Chriſt who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſometime, when ye lived in them.

The Goſpel. S. John 20. 1.

THe firſt day of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together, and the other diſciple did outrun Peter, and came firſt to the ſepulchre; and he ſtooping down, and looking in, ſaw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes but wrapped together in a place by it ſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw and believed. For as yet they knew not the ſcripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home.

Munday in Eaſter-Week.
The Collect.

ALmighty God, who through thy only begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial

grace

grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. Acts 10. 34.

PEter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all) That word (I ſay) you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem, whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he aroſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he who was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſins.

The Goſpel. S. Luke 24. 13.

BEhold, two of his diſciples went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened. And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk and are ſad? And the one of them whoſe name was Cleopas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief prieſts, and our rulers delivered him to be condemned to death, and have crucified him. But we truſted that it had been he who ſhould have redeemed Iſrael: and beſide all this, to day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, who were early at the ſepulchre; and when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them who were with us, went to the ſepulchre, and found it even ſo as the women had ſaid, but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken! ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and

and all the prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent. And he went in to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vaniſhed out of their ſight. And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tueſday in Eaſter-Week.
The Collect.

ALmighty God, who through thy only begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. Acts 13. 26.

MEn and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent. For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled them in condemning him. And though they found no cauſe of death in him, yet deſired they Pilate that he ſhould be ſlain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre. But God raiſed him from the dead: And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people. And we declare unto you glad tidings, how that the promiſe which was made unto the fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee. And as concerning that he raiſed him up from the dead, now no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David. Wherefore he ſaith alſo in another Pſalm, thou ſhalt not ſuffer thine holy One to ſee corruption. For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption. But he whom God raiſed again, ſaw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgive-

giveneſs of ſins: And by him all that believe are juſtified from all things from which ye could not be juſtified by the law of Moſes. Beware therefore, leſt that come upon you which is ſpoken of in the prophets; Behold, ye deſpiſers, and wonder and periſh: for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.

The Goſpel. S. Luke 24. 36.

JEſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I my ſelf: handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet. And while they yet believed not for joy, and wondred, he ſaid unto them, Have ye here any meat? And they gave him a piece of a broiled fiſh, and of an hony-comb. And he took it, and did eat before them. And he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes and in the prophets, and in the pſalms concerning me. Then opened he their underſtanding, that they might underſtand the Scriptures, and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem. And ye are witneſſes of theſe things.

The firſt Sunday after Easter.

The Collect.

ALmighty Father, who haſt given thine only Son to die for our ſins, and to riſe again for our juſtification; Grant us ſo to put away the leaven of malice and wickedneſs, that we may alway ſerve thee in pureneſs of living and truth, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. John 5. 4.

WHatſoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood: And it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life,

life, and he that hath not the Son, hath not life.

The Goſpel. S. John 20. 19.

THe ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained.

The ſecond Sunday after Eaſter.

The Collect.

ALmighty God, who haſt given thine only Son to be unto us both a ſacrifice for ſin, and alſo an enſample of godly life; Give us grace that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour our ſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Per. 2. 19.

THis is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: Who did no ſin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly: Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

The Goſpel. S. John 10. 11.

JEſus ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have which are not of this fold; them alſo I muſt bring; and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

The third Sunday after Eaſter.

The Collect.

ALmighty God, who ſhewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into the fellowſhip of Chriſts religion, that they may eſchew

thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. 1 S. Pet. 2. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lord's ſake, whether it be to the king as ſupreme; or unto governors, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Goſpel. S. John 16. 16.

JEſus ſaid to his diſciples, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me; and again, a little while, and ye ſhall ſee me; and, Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among your ſelves, of that I ſaid, A little while, and ye ſhall not ſee me; and again, a little while, and ye ſhall ſee me? Verily verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoyce: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Eaſter.
The Collect.

O Almighty God, who alone canſt order the unruly wills and affections of ſinful men, Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. James 1. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſtfruits of his creatures. Wherefore my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath; for the wrath of man worketh not the righteouſneſs of God. Wherefore

fore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls.

The Goſpel. S. John 16. 5.

JEſus ſaid unto his diſciples, Now I go my way to him that ſent me, and none of you asketh me, Whither goeſt thou? But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Nevertheleſs, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment: Of ſin, becauſe they believe not on me: Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more: Of judgment, becauſe the prince of this world is judged. I have yet many things to ſay unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come. He ſhall glorifie me: for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. S. James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs. For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. But whoſo looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

The Goſpel. S. John 16. 23.

VErily verily I ſay unto you Whatſoever ye ſhall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you in proverbs: the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall ask in my Name: and I ſay not unto you that I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father,

Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things have I ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion-day.
The Collect.

GRant we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle. Acts 1. 1.

THe former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God: And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water, but ye ſhall be baptized with the Holy Ghoſt not many days hence. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after that the Holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men, ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

The Goſpel. S. Mark. 16. 14.

JEſus appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.

damned. And theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after Aſcenſion-day.
The Collect.

O God the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee leave us not comfortleſs; but ſend to us thine Holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 1 S. Pet. 4. 7.

THe end of all things is at hand; be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: If any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel. S. John 15. 26. *and part of the* 16th *Chapter.*

WHen the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, will think that he doth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father nor me; but theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

Whitſunday.
The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. *Amen.*

For the Epiſtle. Acts 2. 1.

WHen the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the

houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the ſpirit gave them utterance. And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians, we do hear them ſpeak in our own tongues the wonderful works of God.

The Goſpel. S. John 14. 15.

JEſus ſaid unto his diſciples, If ye love me, keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him. Judas ſaith unto him (not Iſcariot) Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine, but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father;

ther; and as the Father gave me commandment, even ſo I do.

Munday in Whitſun-week.
The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts 10. 34.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons, but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) That word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt. For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel. S. John 3. 16.

GOd ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

Tuesday in Whitsun-week.
The Collect.

GOd who as at this time didſt teach the hearts of thy faithful people by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts 8. 14.

WHen the apoſtles who were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John; who when they were come down, prayed for them that they might receive the Holy Ghoſt. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jeſus) Then laid they their hands on them, and they received the Holy Ghoſt.

The Goſpel. S. John 10. 1.

VErily verily I ſay unto you, He that entreth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entreth in by the door, is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice, and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. And a ſtranger will they not follow; but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily verily I ſay unto you, I am the door of the ſheep. All that ever came before me are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.
The Collect.

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace, by the confeſſion of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majeſty to worſhip the unity; We beſeech thee, that thou would'ſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt and reigneſt one God, world without end. *Amen.*

For the Epiſtle. Rev. 4. 1.

AFter this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit; And behold, a throne was ſet in heaven, and one ſat on the throne, and he that ſat was to look upon, like a jaſper, and a ſardine ſtone: and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats

I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thundrings and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne there was a ſea of glaſs like unto chriſtal: and in the midſt of the throne, and round about the throne were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.

The Goſpel. S. John 3. 1.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou hearest the ſound thereof; but canſt not tell whence it cometh, and whither it goeth; ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily verily I ſay unto thee, We ſpeak that we do know, and teſtifie that we have ſeen, and ye receive not our witneſs. If I have told you earthly things, and ye believe not; how ſhall ye believe if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs: even ſo muſt the Son of man be lifted up; that whoſoever believeth in him, ſhould not periſh but have eternal life.

The first Sunday after Trinity.
The Collect.

O God, the ſtrength of all them that put their truſt in thee; Mercifully accept our pray-

prayers: and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may pleaſe thee both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. John 4. 7.

BEloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen and do teſtifie that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgment, becauſe as he is, ſo are we in this world. There is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment: He that feareth is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from him, that he who loveth God, love his brother alſo.

The Goſpel. S. Luke 16. 19.

THere was a certain rich man, who was clothed in purple and fine linen, and fared ſumptuouſly every day. And there was a certain beggar named Lazarus, who was laid at his gate full of ſores; and deſiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into Abrahams boſom: the rich man alſo died and was buried. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy lifetime receiveſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulph fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldſt ſend him to my fathers houſe: for I

have five brethren; that he may teſtifie unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſwaded though one roſe from the dead.

The ſecond Sunday after Trinity.

The Collect.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. John 3. 13.

MArvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother abideth in death. Whoſoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Goſpel. S. Luke 14. 16.

A Certain man made a great ſupper and bade many; and ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it; I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his Lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compe

compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The third Sunday after Trinity.
The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Per. 5. 5.

ALl of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

The Gospel. S. Luke 15. 1.

THen drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoycing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.
The Collect.

O God the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. *Amen.*

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

for the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groneth and travaileth in pain together until now. And not only they, but our ſelves alſo, which have the firſt-fruits of the Spirit, even we our ſelves grone within our ſelves, waiting for the adoption, to wit, the redemption of our body.

The Goſpel. S. Luke 6. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over ſhall men give into your boſom. For with the ſame meaſure that ye mete withall, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.
The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy church may joyfully ſerve thee in all godly quietneſs, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S Pet. 3. 8.

BE ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing, but contrariwiſe bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake; happy are ye, and be not afraid of their terror, neither be troubled; but ſanctifie the Lord God in your hearts.

The Goſpel. S. Luke 5. 1.

IT came to paſs that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſareth; and ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing their nets. And he entred into one of the ſhips, which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip.

Now

Now when he had left ſpeaking, he ſaid unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon anſwering ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: And ſo was alſo James and John the ſons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him.

The ſixth Sunday after Trinity.
The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 6. 3.

KNow ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him; knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord.

The Goſpel. S. Matth. 5. 20.

JEſus ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgment. But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer

thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

The ſeventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy name, encreaſe in us true religion, nourith us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 6. 19.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, thro' Jeſus Chriſt our Lord.

The Goſpel. S. Mark 8. 1.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: and if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſs? And he asked them, How many loaves have ye? and they ſaid, Seven. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes, and he bleſſed, and commanded to ſet them alſo before them. So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baskets. And they that had eaten were about four thouſand; and he ſent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whoſe never failing providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 8. 12.

BRethren, we are debters, not to the fleſh, to live after the fleſh: for if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry,

Abba,

Abba, Father. The Spirit it ſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together,

The Goſpel. S. Matth. 7. 15.

BEware of falſe prophets which come to you in ſheeps clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my Father, who is in heaven.

The ninth Sunday after Trinity.
The Collect.

GRant to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful, that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 10. 1.

BRethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them; as it is written, The people ſat down to eat, and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The Goſpel. S. Luke 16. 1.

JEſus ſaid unto his diſciples, There was a certain rich man, who had a ſteward and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip; for thou mayſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away

from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his Lords debters unto him, and ſaid unto the firſt, How much oweſt thou unto my Lord? And he ſaid, An hundred meaſures of oyl. And he ſaid unto him, Take thy bill and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, make to your ſelves friends of the Mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Cor. 12. 1.

COncerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of gifts but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel. S. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The

The eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity, mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 15. 1.

BRethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures; and that he was buried; and that he roſe again the third day according to the Scriptures; and that he was ſeen of Cephas, then of the twelve. After that, he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent; but ſome are fallen aſleep. After that, he was ſeen of James; then of all the Apoſtles; and laſt of all he was ſeen of me alſo, as of one born out of due time: for I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace which was beſtowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I or they, ſo we preach, and ſo ye believed.

The Goſpel, S. Luke 18. 9.

JEſus ſpake this parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others; Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire or deſerve; pour down upon us the abundance of thy mercy, forgiving us thoſe things wherof our conſcience is afraid, and giving us thoſe good things which we are not worthy to aſk, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The Epiſtle. 2 Cor. 3. 4.

SUch truſt have we through Chriſt to God-ward. Not that we are ſufficient of our ſelves to think any thing as of our ſelves; but our ſufficiency is of God. Who alſo hath made us able miniſters of the new Teſtament; not of the letter, but of the Spirit: for the letter killeth, but the

Spirit giveth life. But if the miniſtration of death written and engraven in ſtones was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away, how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. S. Mark 7. 31.

JEſus departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue; and looking up to heaven, he ſighed, and ſaith unto him, *Ephphatha*, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man; but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well; he maketh both the deaf to hear, and the dumb to ſpeak.

Fourteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 3. 16.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one; And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel. S. Luke 10. 23.

BLeſſed are the eyes which ſee the things that ye ſee. For I tell you that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, What ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? How readeſt

eſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he willing to juſtifie himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem, to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him; and went to him, and bound up his wounds, pouring in oyl and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go and do thou likewiſe.

Fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 5. 16.

I Say then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſts, have crucified the fleſh, with the affections and luſts.

The Goſpel. S. Luke 17. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices and ſaid, Jeſus maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew your ſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed,

healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, Go thy way, thy faith hath made thee whole.

Fifteenth Sunday after Trinity.
The Collect.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 6. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves, who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your Spirit. Amen.

The Goſpel. S. Matth. 6. 24.

NO man can ſerve two maſters: for either he will hate the one, and love the other, or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his ſtature? and why take ye thought for raiment? Conſider the lilies of the field how they grow: they toil not, neither do they ſpin: And yet I ſay unto you, that even Solomon in all his glory was not arayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.

Sun-

Sixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy Church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 3. 13.

I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be ſtrengthned with might by his Spirit in the inner man: That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen.

The Goſpel. S. Luke 7. 11.

AND it came to paſs the day after, that Jeſus went into a city called Nain, and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the bier, (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all, and they glorified God, ſaying, that a great prophet is riſen up among us, and that God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

Seventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 4. 1.

I Therefore the priſoner of the Lord, beſeech you that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs, and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the ſpirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in you all.

The Goſpel. S. Luke 14. 1.

IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him who had the dropſie. And Jeſus anſwering, ſpake unto the lawyers and

and Phariſees, ſaying, Is it lawful to heal on the ſabbath day? And they held their peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee, cometh, he may ſay unto thee, Friend go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

Eighteenth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the teſtimony of Chriſt was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel. S. Mat. 22. 34.

WHen the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them who was a lawyer, asked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus asked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in Spirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his ſon? And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any more queſtions.

Nineteenth Sunday after Trinity.

The Collect.

O God, foraſmuch as without thee we are not able

to please thee, Mercifully grant, that thy holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 17.

THIS I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

JESUS entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have done, through Jesus Christ our Lord. *Amen.*

The

The Epiſtle. Epheſ. 5. 15.

SEe then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit; ſpeaking to your ſelves in pſalms, and hymns, and ſpiritual ſongs; ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jeſus Chriſt, ſubmitting your ſelves one to another in the fear of God.

The Goſpel. S. Matth. 22. 1.

JEſus ſaid, The kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding; and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: And the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth; and he ſent forth his armies and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding-garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beſeech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 6. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand. Stand therefore, having your loyns girt about with truth, and having on the breaſt-plate of righteouſneſs; and your feet ſhod with the preparation of the goſpel

goſpel of peace: Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel; for which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

The Goſpel. S. John 4. 46.

THere was a certain noble man, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him, that he would come down and heal his ſon; for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The noble man ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed and his whole houſe. This is again the ſecond miracle that Jeſus did when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee to keep thy houſhold the Church in continual godlineſs, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord *Amen.*

The Epiſtle. Phil. 1. 3.

I Thank my God, upon every remembrance of you (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the Goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt, even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the Goſpel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs which are by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel. S. Matth. 18. 21.

PEter ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith

saith unto him, I say not unto thee, Until seven times: but until seventy times seven. Therefore is the kingdom of heaven likned unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the authour of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church, and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

BRethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things) for our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

THen went the Pharisees and took counsel how they might intangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither careſt thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar,

ct not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Colos. 1. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthned with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHile Jesus spake these things unto John's disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. (And behold a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour) And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame

fame hereof went abroad into all that land.

The five and twentieth Sunday after Trinity.

The Collect.

STir up, we beſeech thee, O Lord, the wills of thy faithful people, that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Jer. 23. 5.

BEhold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this is his Name whereby he ſhall be called, *THE LORD OUR RIGHTEOUSNESS.* Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, who brought up the children of Iſrael out of the land of Egypt; but the Lord liveth, who brought up, and who led the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them, and they ſhall dwell in their own land.

The Goſpel. S. John 6. 5.

WHen Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him: for he himſelf knew what he would do) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew Simon Peters brother, ſaith unto him, There is a lad here, who hath five barley-loaves, and two ſmall fiſhes, but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle and Goſpel ſhall always be uſed upon the Sunday next before Advent.*

Saint Andrews day.

The Collect.

ALmighty God, who didſt give ſuch grace unto thy holy apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give

give up our ſelves obediently to fulfil thy holy commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 10. 9.

IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the ſcripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed. For there is no difference between the Jew and the Greek: For the ſame Lord over all is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without a preacher? and how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world. But I ſay, did not Iſrael know? Firſt, Moſes ſaith, I will provoke you to jealouſie by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that asked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

The Goſpel. S. Matth. 4. 18.

JEſus walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers) And he ſaith unto them, Follow me, and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip and their father, and followed him.

Saint Thomas the Apoſtle.
The Collect.

ALmighty and everliving God, who for the more confirmation of the faith, didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Sons reſurrection; Grant us ſo perfectly, and without all doubt, to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the Holy Ghoſt be all honour and glory, now and for evermore. *Amen.*

The Epiſtle. Epheſ. 2. 19.

NOw therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone, in whom all the building fitly

framed together groweth unto an holy temple in the Lord; in whom ye alſo are builded together for an habitation of God through the Spirit.

The Goſpel. S. John 20. 24.

THomas one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days again his diſciples were within, and Thomas with them: Then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing, ye might have life through his Name.

The Converſion of Saint Paul.
The Collect.

O God, who through the preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the light of the Goſpel to ſhine throughout the world, Grant, we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 9. 1.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed, he came near Damaſcus, and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: it is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man; but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto

into him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightst receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthned. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Mat. 19. 27.

PEter answered and said unto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

BEhold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide

the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner, and purifier of silver; and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke 2. 22.

AND when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord) And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvel'led at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias day.
The Collect.

O Almighty God, who in the place of the traitor

das didſt chooſe thy faithful ſer-
ant Matthias to be of the num-
er of the twelve Apoſtles; grant that thy church being al-
ay preſerved from falſe Apo-
les, may be ordered and guid-
by faithful and true Paſtors, rough Jeſus Chriſt our Lord. *men.*

For the Epiſtle. Acts 1. 15.

N thoſe days Peter ſtood up in the midſt of the diſciples d ſaid, (the number of the mes together were about an ndred and twenty) Men and ethren, this Scripture muſt eeds have been fulfilled, which e Holy Ghoſt by the mouth David ſpake before concern-g Judas, who was guide to em that took Jeſus: for he as numbred with us, and had otained part of this miniſtry. ow this man purchaſed a field ith the reward of iniquity, and lling headlong he burſt aſun-er in the midſt, and all his owels guſhed out. And it was own unto all the dwellers at eruſalem, inſomuch as that field called in their proper tongue, celdama, that is to ſay, the eld of blood.' For it is written the Book of Pſalms, Let his abitation be deſolate, and let o man dwell therein; and his iſhoprick let another take. Wherefore of theſe men which ave companied with us all the me that the Lord Jeſus went n and out among us, begin-ing from the baptiſm of John, nto that ſame day that he was aken up from us, muſt one be rdained to be a witneſs with s of his reſurrection. And they ppointed two, Joſeph called arſabas, who was ſirnamed uſtus, and Matthias. And they rayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apoſtles.

The Goſpel. S. Mat. 11. 25.

AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls. For my yoke is eaſie, and my burden is light.

The Annunciation of the bleſſed Virgin Mary.

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel, ſo by his croſs and paſſion, we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſaiah 7. 10.

MOreover, the Lord ſpake again unto Ahaz, ſaying,

Ask thee a sign of the Lord thy God, Ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel. Butter and hony shall he eat, that he may know to refuse the evil and choose the good.

The Gospel. S. Luke 1. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 7.

UNto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting

fecting of the saints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head even Chriſt. From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplieth according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

The Goſpel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it ſelf, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life, that following the ſteps of thy holy Apoſtles Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. James 1. 1.

JAmes a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of

the ſea, driven with the wind and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways. Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

The Goſpel. S. John 14. 1.

AND Jeſus ſaid unto his diſciples, Let not your heart be troubled; ye believe in God, believe alſo in me. In my Fathers houſe are many manſions; if it were not ſo, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto my ſelf, that where I am, there ye may be alſo. And whither I go, ye know, and the way ye know. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? he that hath ſeen me, hath ſeen the Father; and how ſayſt thou then, Shew us the Father? Believeſt thou not that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of my ſelf; but the Father that dwelleth in me, he doth the works. Believe me, that I am in the Father, and the Father in me; or elſe believe me for the very works ſake. Verily verily I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater works than theſe ſhall he do; becauſe I go unto my Father. And what ſoever ye ſhall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ſhall ask any thing in my name, I will do it.

Saint Barnabas the Apoſtle.
The Collect.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the Holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 11. 22.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem; and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghoſt, and of faith; and much people was added unto the Lord. Then departed

parted Barnabas to Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; Which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel. S. John 15. 12.

THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain; that whatſoever ye ſhall ask of the Father in my name, he may give it you.

Saint John Baptiſts day.
The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſaiah 40. 1.

COmfort ye, comfort ye, my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned, for ſhe hath received of the Lords hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid,

fraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel. S. Luke 1. 57.

ELizabeths full time came that ſhe ſhould be delivered; And ſhe brought forth a ſon. And her neighbours, and her couſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her. And it came to paſs, that on the eighth day they came to circumciſe the child, and they called him Zacharias, after the Name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he asked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghoſt, and prophefied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, Child, ſhalt be called the prophet of the Higheſt; for thou ſhalt go before the face of the Lord, to prepare his ways; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God, whereby the Day-ſpring from on high hath viſited us; to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the child grew and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make, we beſeech thee, all Biſhops and Paſtors diligently to preach thy holy Word,

Word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 12. 1.

ABout that time Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread) and when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon; but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door, kept the priſon. And behold the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thy ſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Goſpel. S. Matth. 16. 13.

WHen Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am? and they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered, and ſaid, Thou art Chriſt the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Saint James the Apoſtle.

The Collect.

GRant, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without

delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 11. 27. *and part of Chap.* 12.

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel. S. Matth. 20. 20.

THen came to him the mother of Zebedees children, with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye ask. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

Saint Bartholomew the Apoſtle.

The Collect.

O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace truly to believe and to preach thy word; Grant, we beſeech thee, unto thy Church, to love that word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 5. 12.

BY the hands of the apoſtles were many ſigns and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the reſt durſt no man joyn himſelf to them: but the people magnified them. And belie-

believers were the more added to the Lord, multitudes both of men and women) inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by, might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.

The Goſpel. S. Luke 22. 24.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

Saint Matthew the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receit of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires, and inordinate love of riches and to follow the ſame thy ſon Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. 4. 1.

THerefore ſeeing we have this miniſtry, as we have received mercy we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel. S. Matth. 9. 9.

AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of cuſtom: and he ſaith unto him, Follow me. And he aroſe and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold many publicans and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your Maſter with publicans and ſinners? But when Jeſus heard that, he

ſaid unto them, They that be whole need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy and not ſacrifice; for I am not come to call the righteous, but ſinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlaſting God, who haſt ordained and conſtituted the ſervices of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee ſervice in heaven; ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 12. 7.

THere was war in heaven: Michael and his Angels fought againſt the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent called the devil and Satan, which deceiveth the whole world; he was caſt out into the earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the ſea; for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel. S. Matth. 18. 1.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world becauſe of offences: for it muſt needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell-fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint

Saint Luke the Evangelist.

The Collect.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholesom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. 4. 5.

WAtch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

THe Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apostles.

The Collect.

OAlmighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord, *Amen.*

The Epistle. S. Jude 1.

JUde the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write

write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

The Goſpel. S. John 15. 17.

THeſe things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than the Lord: if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my names ſake, becauſe they know not him that ſent me. If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father. But this cometh to paſs, that the word might be fulfilled that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you, from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

All Saints day.

The Collect.

O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all virtuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 7. 2.

AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God;

God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. S. Matth. 5. 1.

JEsus seeing the multitudes, went up into a mountain, and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: For they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The

The Order for the Administration of the Lords Supper, or Holy Communion.

¶ *So many as intend to be partakers of the holy Communion, shall signifie their names to the Curate at least sometime the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the Parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent Person to the holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.*

¶ *The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lords Prayer, with the Collect following, the People kneeling.*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses; As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. *Amen.*

¶ *Then*

¶ *Then ſhall the Prieſt, turning to the People, rehearſe diſtinctly all the* Ten Commandments; *and the People ſtill kneeling, ſhall after every Commandment aſk God mercy for their tranſgreſſion there of, for the time paſt, and grace to keep the ſame for the time to come, as followeth.*

Miniſter.

GOd ſpake theſe words, and ſaid, I am the Lord thy God: Thou ſhalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſt. Remember that thou keep holy the ſabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not ſteal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People, Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People. Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

¶ *Then*

¶ *Then ſhall follow one of theſe two Collects for the King, the Prieſt ſtanding as before, and ſaying,*

Let us pray.

ALmighty God, whoſe kingdom is everlaſting, and power infinite; Have mercy upon the whole Church, and ſo rule the heart of thy choſen ſervant *George*, our King and Governor, that he (knowing whoſe Miniſter he is) may above all things ſeek thy honour, and glory; and that we and all his Subjects (duly conſidering whoſe Authority he hath) may faithfully ſerve, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord, who with thee and the Holy Ghoſt, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Or.*

ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee ſo to diſpoſe and govern the heart of *George* thy ſervant, our King and Governor, that in all his thoughts, words and works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace, and godlineſs. Grant this, O merciful Father for thy dear Sons ſake, Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall be ſaid the Collect of the day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle, ſaying,* The Epiſtle [*or*, The portion of Scripture appointed for the Epiſtle] is written in the---- Chapter of----beginning at the-----Verſe. *And the Epiſtle ended, he ſhall ſay,* Here endeth the Epiſtle *Then ſhall he read the Goſpel, (the People all ſtanding up,) ſaying,* The holy Goſpel is written in the----Chapter of---- beginning at the----Verſe. *And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the People ſtill ſtanding, as before.*

I Believe in one God the Father Almighty, Maker of Heaven and Earth, And of all things viſible and inviſible:

And in one Lord Jeſus Chriſt, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one ſubſtance with the Father, By whom all things were made: Who for us men, and for our ſalvation came down from Heaven, And was incarnate by the Holy Ghoſt of the Virgin Mary, And was made man, And was crucified alſo for us under Pontius Pilate, He ſuffered and was buried, And the third day he roſe again according to the Scriptures, And aſcended into Heaven, And ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worſhipped and glorified,

Who

Who ſpake by the prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the remiſſion of ſins, And I look for the reſurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate ſhall declare unto the People what Holy-days, or Faſting-days are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of Divine Service, but by the Miniſter: Nor by him any thing but what is preſcribed in the Rules of this Book, or enjoyned by the Queen, or by the Ordinary of the place.*

¶ *Then ſhall follow the Sermon or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.*

¶ *Then ſhall the Prieſt return to the Lords Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.*

LEt your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven. S. *Matth.* 5. 16.

Lay not up for your ſelves treaſure upon earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through and ſteal. S. *Mat.* 6. 19, 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. S. *Mat.* 7. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. S. *Matth.* 7. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I reſtore fourfold. S. *Luke* 19. 8.

Who goeth a warfare at any time of his own coſt? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have ſown unto you ſpiritual things, is it a great matter, if we ſhall reap your worldly things? 1 *Cor.* 9. 11.

Do ye not know that they who miniſter about holy things, live of the ſacrifice? And they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel, ſhould live of the Goſpel. 1 *Cor.* 9. 13, 14.

He that ſoweth ſcarce, ſhall reap little: and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a cheerful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the word, miniſter unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* 6. 6, 7.

While

While we have time, let us do good unto all men, and ſpecially unto them that are of the houſhold of faith. *Gal.* 6. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* 6. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have ſhewed for his Names ſake, who have miniſtred unto the ſaints, and yet do miniſter. *Heb.* 6. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is pleaſed. *Heb.* 13. 16.

Whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? 1 S. *John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it ſhall be paid him again. *Prov.* 19. 17.

Bleſſed be the man that prov videth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* 41. 1.

¶ *Whilſt theſe ſentences are in reading, the Deacons, Churchwardens, or other fit perſon appointed for that purpoſe, ſhall receive the Alms for the Poor, and other devotions of the People, in a decent Baſon, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much bread and wine, as he ſhall think ſufficient. After which done, the Prieſt ſhall ſay,*

Let us pray for the whole ſtate of Chriſts Church militant here in earth.

ALmighty and everliving God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [* *to accept our alms and oblations, and*] to receive theſe our prayers which we offer unto thy divine Majeſty, beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes and Governors; and eſpecially thy

* *If there be no alms or oblations, then ſhall the words* [*to accept our alms and oblations*] *be left out unſaid.*

ſervant

ſervant *George* our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Biſhops, and Curates, that they may both by their life and doctrine ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments: And to all thy people give thy heavenly grace, and eſpecially to this Congregation here preſent, that with meek heart and due reverence they may hear and receive thy holy Word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear, beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſts ſake, our only Mediator and Advocate. *Amen.*

¶ *When the Miniſter giveth warning for the celebration of the holy Communion, (which he ſhall always do upon the Sunday or ſome Holiday immediately preceding) after the Sermon or Homily ended, he ſhall read this Exhortation following.*

DEarly beloved, on---day next I purpoſe, through Gods aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt, to be by them received in remembrance of his meritorious Croſs and Paſſion, whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: Firſt, to examine your lives and converſations by the rule of Gods commandments; and wherein ſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there

there to bewail your own ſinfulneſs, and to confeſs your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not only againſt God, but alſo againſt your neighbours, then ye ſhall reconcile your ſelves unto them, being ready to make reſtitution and ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at Gods hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer, or ſlanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your ſins, or elſe come not to that holy Table, leſt after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned miniſter of Gods Word, and open his grief, that by the miniſtry of Gods holy Word, he may receive the benefit of Abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the people negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this Exhortation.*

DEarly beloved brethren, on --- I intend by Gods grace to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his Table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing your ſelves from this holy Supper, provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindred with worldly Buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed

shamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the name of God, I call you in Christs behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with your selves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) So is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body, we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; Amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death,

death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,*

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop being present) stand up and turning himself to the People, pronounce this Absolution.*

ALmighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COme unto me all that travel and are heavy laden, and I will refresh you. S. *Mat.* 11. 28.

So God loved the world, that he gave his only begotten Son,

to the end that all that believe in him, ſhould not periſh, but have everlaſting life. S. *John* 3. 16.

Hear alſo what Saint Paul ſaith.

This is a true ſaying, and worthy of all men to be received, that Chriſt Jeſus came into the world to ſave ſinners 1 *Tim.* 1. 15.

Hear alſo what Saint John ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1 S. *John* 2. 1.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſw. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lords Table, and ſay,*

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places give thanks unto thee, O Lord. [* Holy Father,] Almighty, everlaſting God.

* *Theſe words* [Holy Father] *muſt be omitted on Trinity Sunday.*

¶ *Here ſhall follow the proper preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the company of Heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, Heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us, who by the operation of the Holy Ghoſt, was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, *&c.*

¶ *Upon Eaſter-day, and ſeven days after.*

BUt chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore with Angels, *&c.*

¶ *Upon Aſcenſion-day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore with Angels, *&c.*

¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them and to

lead them to all truth, giving them both the gift of divers languages, and also boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and error into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, &c.

¶ *Upon the Feaſt of Trinity only.*

WHo art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. *Amen.*

¶ *Then ſhall the Prieſt, kneeling down at the Lords Table, ſay in the name of all them that ſhall receive the Communion, this Prayer following.*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own right couſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the people, and take the Cup into his hands, he ſhall ſay the Prayer of Conſecration, as followeth.*

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſts holy inſtitution, in remembrance of his Death and Paſſion, may be partakers of his moſt bleſſed body and blood: who in the ſame night that he was betrayed (*a*) took bread, and when he had given thanks (*b*) he brake it, and gave it to his diſciples, ſaying, Take, eat, (*c*) this is my body which is given for you, do this in remembrance of

(a) *Here the Prieſt is to take the Paten in his hands:*

(b) *And here to break the bread:*

(c) *And here to lay his hand upon all the bread.*

me. Likewiſe after ſupper (d) he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this (e) is my blood of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. *Amen.*

(d) *Here he is to take the cup into his hand:*

(e) *And here to lay his hand upon every veſſel (be it chalice or flagon) in which there is any wine to be conſecrated.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons in like manner (if any be preſent) and after that to the people alſo in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he ſhall ſay,*

THE body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the Cup to any one, ſhall ſay,*

THE blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſt's blood was ſhed for thee, and be thankful.

¶ *If the conſecrated Bread or Wine be all ſpent before all have communicated; the Prieſt is to conſecrate more according to the Form before preſcribed; Beginning at* [Our Saviour Chriſt in the ſame night, *&c.*] *for the bleſſing of the Bread, and at* [Likewiſe after Supper, *&c.*] *for the bleſſing of the Cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lord's Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.*

¶ *Then ſhall the Prieſt ſay the Lord's Prayer, the people repeating after him every Petition.*

OUr Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, The Power and the Glory, For ever and ever. Amen.

¶ *After ſhall be ſaid, as followeth.*

O Lord and heavenly Father, we thy humble ſervants, entirely deſire thy Fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we

who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this:*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee and the Holy Ghoſt be all honour and glory, world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung,*

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. *Amen.*

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this bleſſing.*

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his ſon Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one or more; and the ſame may be ſaid alſo as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion or Litany, by the diſcretion of the Miniſter.*

ASſiſt us mercifully, O Lord, in theſe our ſupplications, and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation;

tion; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that thro' thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we ask, and our ignorance in asking; We beſeech thee to have compaſſion upon our infirmities, and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot ask, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that ask in thy Sons Name; We beſeech thee mercifully to incline thine ears to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

UPon the Sundays and other Holy-days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general prayer [For the whole State of Chriſts Church Militant in Earth] *together with one or more of theſe Collects laſt before rehearſed, concluding with the Bleſſing.*

And there ſhall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.

And if there be not above twenty perſons in the Pariſh, of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.

And in Cathedral and Collegiate Churches and Colledges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.

And to take away all occaſion of Diſſenſion and Superſtition, which any Perſon hath or might have concerning the Bread and

Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.

¶ *And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt, and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſſing, reverently eat and drink the ſame.*

¶ *The Bread and Wine for the Communion ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh.*

¶ *And note, that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one. And yearly at Eaſter, every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſtical duties, accuſtomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the Money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.*

WHereas it is ordained in this Office for the Adminiſtration of the Lords Supper, that the Communicants ſhould receive the ſame Kneeling; (which Order is well meant, for a ſignification of our humble and grateful acknowledgment of the benefits of Chriſt therein given to all worthy Receivers, and for the avoiding of ſuch profanation, and diſorder in the holy Communion, as might otherwiſe enſue) Yet leſt the ſame Kneeling ſhould by any Perſons, either out of ignorance and infirmity, or out of malice and obſtinacy be miſconſtrued, and depraved; It is here declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Preſence of Chriſts natural Fleſh and Blood. For the Sacramental Bread and Wine remain ſtill in their very natural Subſtances, and therefore may not be adored; (for that were Idolatry to be abhorred of all faithful Chriſtians) And the natural Body and Blood of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſts natural Body, to be at one time in more places than one.

The Miniſtration of Publick Baptiſm of Infants, to be uſed in the Church.

¶ *THe People are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays and other Holy-days, when the moſt number of People come together: as well for that the Congregation there preſent may teſtify the receiving of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſſi-*

on

made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Nevertheleſs (if neceſſity ſo require) children may be baptized upon any other day.

¶ *And note, That there ſhall be for every Male-child to be baptized, two Godfathers and one Godmother: and for every Female one Godfather and two Godmothers.*

¶ *When there are children to be baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the children muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font (which is then to be filled with pure water) and ſtanding there, ſhall ſay,*

Hath this child been already baptized, or no?

¶ *If they anſwer* No: *Then ſhall the Prieſt proceed as followeth.*

DEarly beloved, foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the Holy Ghoſt, and received into Chriſts holy Church, and be made *a lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his Family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctifie the water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; waſh *him*, and ſanctifie *him* with the Holy Ghoſt, that *he* being delivered from thy wrath, may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom world, that finally *he* may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Ask, and ye ſhall have; ſeek, and ye ſhall find; knock, and

ſt ſhall be opened unto you: So give now unto us that ask; let us that ſeek find; open the gate unto us that knock; that *this Infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verſe.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *this* preſent *Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father towards *this Infant* declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptiſm, let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe.*

DEarly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of *his* ſins, to ſanctifie *him* with the Holy Ghoſt, to give *him* the kingdom of heaven, and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for; which

which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, *this Infant* muſt alſo faithfully for *his* part, promiſe by you that are *his* Sureties (until *he* come of age to take it upon *himſelf*) that *he* will renounce the devil and all his works, and conſtantly believe Gods holy Word, and obediently keep his commandments.

I demand therefore,

DOſt thou in the name of this Child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſw. I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The remiſſion of ſins; The reſurrection of the fleſh, And everlaſting life after death?

Anſw. All this I ſtedfaſtly believe.

Miniſter.

WIlt thou be baptized in this faith?

Anſw. That is my deſire.

Miniſter.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer. I will.

¶ *Then ſhall the Prieſt ſay,*

OMerciful God, grant that the old Adam in *this child* may be ſo buried, that the new man may be raiſed up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, In the name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy congregation; ſanctifie this water to the myſtical waſhing away of ſin; and grant that *this child* now to

be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt ſhall take the child into his hands, and ſhall ſay to the Godfathers and Godmothers,*

Name this Child.

And then naming it after them (if they ſhall certifie him that the Child may well endure it) he ſhall dip it in the water diſcreetly and warily, ſaying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *But if they certifie that the Child is weak, it ſhall ſuffice to pour water upon it, ſaying the foreſaid words,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then the Prieſt ſhall ſay,*

WE receive this Child into the Congregation of Chriſts flock, * and do ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſts faithful ſoldier and ſervant unto *his* lifes end. Amen.

* *Here the Prieſt ſhall make a Croſs upon the Childs Forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *this child is* regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this child* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUr Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheriter* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this Exhortation following.*

FOraſmuch as *this child* hath promiſed by you *his* Sureties to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and

and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar Tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that *this child* may be virtuouſly brought up to lead a godly and a Chriſtian life; remembring always, that baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *Then ſhall he add, and ſay,*

YE are to take care that *this child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and be further inſtructed in the Church-Catechiſm ſet forth for that purpoſe.

IT is certain by Gods Word, that children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.

TO take away all ſcruple concerning the uſe of the ſign of the Croſs in Baptiſm; the true Explication thereof, and the juſt reaſons for the retaining of it, may be ſeen in the Thirtieth Canon, firſt publiſhed in the year MDCIV.

The Miniſtration of Private Baptiſm of Children in Houſes.

¶ *THE Curates of every Pariſh ſhall often admoniſh the People, that they defer not the Baptiſm of their children longer than the firſt or ſecond Sunday next after their birth, or other Holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate. And alſo they ſhall warn them, that without like great cauſe and neceſſity they procure not their children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.*

¶ *Firſt let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lords Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of publick Baptiſm, as the time and preſent exigence will ſuffer. And then, the child being named by ſome one that is preſent, the Miniſter ſhall pour water upon it, ſaying theſe Words;*

N. I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this Infant with thy Holy Spirit; to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he* is now made partaker of the death of thy Son, ſo *he* may be alſo of his reſurrection: and that finally with the reſidue of thy Saints *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the Child which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent, that if the Miniſter of the ſame Pariſh did himſelf baptize that Child, the Congregation may be certified of the true Form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus,*

I Certifie you, that according to the due and preſcribed Order of the Church, *at ſuch a time,* and *at ſuch a place,* before divers witneſſes I baptized this child.

¶ *But if the Child were baptized by any other lawful Miniſter, then the Miniſter of the Pariſh where the Child was born or chriſtned ſhall examine and try whether the Child be lawfully baptized, or no. In which caſe, if thoſe that bring any Child to the Church, do anſwer that the ſame Child is already baptized, then ſhall the Miniſter examine them further, ſaying,*

BY whom was this child baptized?

Who was preſent when this child was baptized?

Becauſe ſome things eſſential to this Sacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

¶ *And if the Miniſter ſhall find by the Anſwers of ſuch as bring the Child, that all things were done as they ought to be; then ſhall not he chriſten the Child again, but ſhall receive him as one of the Flock of true Chriſtian people, ſaying thus,*

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this child; who being born in original ſin, and in the wrath of God, is now by the laver of regeneration in Baptiſm, received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

The Goſpel. S. Mark 10. 13.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid

bid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received this preſent infant, that he hath embraced *him* with the arms of his mercy, and (as he hath promiſed in his holy Word) will give unto *him* the bleſſing of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt towards this infant, let us faithfully and devoutly give thanks unto him, and ſay the Prayer which the Lord himſelf taught us.

OUr Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this infant, that *he* being born again, and being made an heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,*

DOſt thou in the Name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſw. I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? and that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; And from thence

thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; The Communion of Saints; the remission of sins; The resurrection of the flesh; And everlasting life after death? *Answ.* All this I stedfastly believe

Minister.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christs flock, and do * sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful soldier and servant, unto *his* lifes end. Amen.

* *The Priest shall make a Cross upon the childs forehead.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that this child is by Baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FOrasmuch as this child hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this Infant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the Ten commandments in the vulgar Tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be virtuously brought up to lead a godly and a Christian life; remembring alway, that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness, continually

tinually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *But if they which bring the Infant to the Church do make ſuch uncertain anſwers to the Prieſts queſtions, as that it cannot appear that the Child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghoſt (which are eſſential parts of Baptiſm) then let the Prieſt baptize it in the form before appointed for Publick Baptiſm of Infants; ſaving that at the Dipping of the Child in the Font, he ſhall uſe this Form of words.*

IF thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

The Miniſtration of Baptiſm to ſuch as are of riper years and able to anſwer for themſelves.

¶ *WHen any ſuch perſons as are of riper years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a week before at the leaſt, by the Parents or ſome other diſcreet perſons; that ſo due care may be taken for their examination, whether they be ſufficiently inſtructed in the Principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with prayers and faſting for the receiving of this holy Sacrament.*

¶ *And if they ſhall be found fit, then the Godfathers and Godmothers (the people being aſſembled upon the Sunday or Holy-day appointed) ſhall be ready to preſent them at the Font immediately after the ſecond Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.*

¶ *And ſtanding there, the Prieſt ſhall ask whether any of the perſons here preſented be baptized, or no: If they ſhall anſwer,* No: *then ſhall the Prieſt ſay thus,*

DEarly beloved, Foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate, and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to *theſe perſons* that which by nature *they* cannot have, that *they* may be baptized with water and the Holy Ghoſt, and received into Chriſts holy Church, and be made lively *members* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

(¶ *And here all the congregation ſhall kneel.*)

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his Family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan didſt ſanctifie the element of water to the myſtical

myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *theſe* thy *ſervants*; waſh *them*, and ſanctifie *them* with the Holy Ghoſt, that *they* being delivered from thy wrath, may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom world, that finally *they* may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen*.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; we call upon thee for *theſe perſons*, that *they* coming to thy holy Baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Ask, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you; So give now unto us that ask; let us that ſeek, find; open the gate unto us that knock; that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen*.

¶ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by S. *John* in the third Chapter, beginning at the firſt Verſe.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ *After which he ſhall ſay this Exhortation following.*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven, (as we read in the laſt Chapter of Saint Marks Goſpel) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Which alſo

alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, What ſhall we do? replied and ſaid unto them, Repent and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save your ſelves from this untoward generation. For (as the ſame apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe that he will favourably receive *theſe* preſent *perſons*, truly repenting and coming unto him by faith; that he will grant *them* remiſſion of *their* ſins, and beſtow upon *them* the Holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſwaded of the good will of our heavenly Father towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to *theſe perſons* that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then the Prieſt ſhall ſpeak to the perſons to be baptized, on this wiſe.*

WEll-beloved, who are come hither deſiring to receive holy Baptiſm, *ye* have heard how the Congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven, and everlaſting life. *Ye* have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy Word, to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, *ye* muſt alſo faithfully for your part promiſe in the preſence of theſe your witneſſes, and this whole Congregation, that *ye* will renounce the devil and all his works, and conſtantly believe Gods holy Word, and obediently keep his commandments.

¶ *Then ſhall the Prieſt demand of each of the perſons to be baptized ſeverally, theſe queſtions following.*

Queſtion.

DOſt thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſw.

Anſw. I renounce them all.

Queſtion.

DOſt thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The remiſſion of ſins; The reſurrection of the fleſh; And everlaſting life after death?

Anſw. All this I ſtedfaſtly believe.

Queſtion.

WIlt thou be baptized in this faith?

Anſw. That is my deſire.

Queſtion.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſw. I will endeavour ſo to do, God being my helper.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old Adam in *theſe perſons* may be ſo buried, that the new man may be raiſed up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that *they* being hereafter dedicated to thee by our office and miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, the Son, and the Holy Ghoſt; Regard, we beſeech thee the ſupplications of this Congregation; ſanctifie this water to the myſtical waſhing away of ſin; and grant that *the perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt take each perſon to be baptized, by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall ask the Godfathers and Godmothers the Name; and then ſhall dip him in the water, or poure water upon him, ſaying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive this perſon into the Congregation of Chriſt

* *Here the Prieſt ſhall make a croſs upon the perſons Forehead.*

Chriſts flock, and * do ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the Faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſts faithful ſoldier and ſervant unto *his* lifes end. Amen.

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *theſe perſons are* regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of *their* life according to this beginning.

¶ *Then ſhall be ſaid the Lords Prayer, all kneeling.*

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *theſe perſons*, that being now born again, and made *heirs* of everlaſting ſalvation through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this Exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe perſons* have promiſed in your preſence to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put *them* in mind, what a ſolemn vow, promiſe and profeſſion *they have* now made before this Congregation, and eſpecially before you *their* choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in Gods holy Word, that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly and ſoberly in this preſent world.

(¶ *And then ſpeaking to the new baptized perſons, he ſhall proceed, and ſay,*)

ANd as for you who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembring always that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt

rupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *It is expedient that every perſon thus baptized ſhould be confirmed by the Biſhop ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If any perſons not baptized in their infancy ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for Publick Baptiſm of Infants, or (in caſe of extreme danger) the Office for Private Baptiſm, only changing the word* [Infant] *for* [Child or Perſon] *as occaſion requireth.*

A Catechiſm, That is to ſay, An Inſtruction to be learned of every perſon before he be brought to be Confirmed by the Biſhop.

Queſtion.

WHAT is your Name?

Anſw. N. or M.

Queſt. Who gave you this Name?

Anſw. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the child of God, and an inheritor of the kingdom of Heaven.

Queſt. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my name. Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep Gods holy will and commandments, and walk in the ſame all the days of my life.

Queſt. Doſt thou not think that thou art bound to believe, and to do as they have promiſed for thee?

Anſw. Yes verily; and by Gods help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my lifes end.

Catechiſt. Rehearſe the Articles of thy Belief.

Anſwer.

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead and buried, He deſcended into hell, The third day he roſe again from the dead, He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

Queſt. What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſw. Firſt, I learn to believe in God the Father, who hath

hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſt. You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods commandments. Tell me how many there be?

Anſw. Ten.

Queſt. Which be they?

Anſwer.

THe ſame which God ſpake in the Twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the ſabbath-day. Six days ſhalt thou labour and do all that thou haſt to do; but the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou and thy Son, and thy daughter thy man-ſervant, and thy maid ſervant, thy cattle and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſt. What doſt thou chiefly learn by theſe commandments?

Anſw. I learn two things: my duty towards God, and my duty towards my neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word, and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy neighbour?

Anſw. My duty towards my neighbour, is to love him as my ſelf, and to do to all men as I would they ſhould do unto me.

To love, honour and ſuccour my father and mother. To honour and obey the Queen, and all that are put in authority under her. To ſubmit my ſelf to all my Governors, Teachers, ſpiritual Paſtors and Maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying, and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt. My good child, know this that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords prayer?

Anſwer.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſw. Two only, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Queſt. What meaneſt thou by this word *Sacrament*?

Anſw. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſt. How many parts are there in a Sacrament.

Anſw. Two: The outward viſible ſign, and the inward ſpiritual grace.

Queſt. What is the outward viſible ſign, or form in Baptiſm?

Anſw. Water: wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Queſt. What is the inward and ſpiritual grace?

Anſw. A death unto ſin, and a new birth unto righteouſneſs:

for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſt. What is required of perſons to be baptized?

Anſw. Repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Queſt. Why then are Infants baptized, when by reaſon of their tender age they cannot perform them?

Anſw. Becauſe they promiſe them both by their Sureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lords Supper ordained?

Anſw. For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſt. What is the outward part or ſign of the Lords Supper?

Anſw. Bread and wine, which the Lord hath commanded to be received.

Queſt. What is the inward part or thing ſignified?

Anſw. The body and blood of Chriſt, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſw. The ſtrengthning and refreſhing of our ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.

Queſt. What is required of them who come to the Lords Supper?

Anſw. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Pariſh ſhall diligently upon Sundays and Holy-days, after the ſecond Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many Children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants and Apprentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as children are come to a competent age, and can ſay in their Mother tongue, the Creed, the Lords Prayer, and the Ten Commandments; and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather or a Godmother, as a witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing, with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be Confirmed. And if the Biſhop approve of them, he ſhall confirm them in manner following.*

The

The Order of Confirmation, or Laying on of hands upon thoſe that are baptized, and come to years of diſcretion.

¶ *Upon the day appointed, all that are to be then Confirmed, being placed, and ſtanding in order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.*

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lords Prayer, and the Ten Commandments, and can alſo anſwer to ſuch other Queſtions as in the ſhort Catechiſm are contained: Which order is very convenient to be obſerved, to the end that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent openly before the Church ratifie and confirm the ſame, and alſo promiſe, that by the grace of God they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſſion have aſſented unto.

¶ *Then ſhall the Biſhop ſay,*

DO ye here in the preſence of God and of this Congregation renew the ſolemn promiſe and vow that was made in your name at your Baptiſm, ratifying and confirming the ſame in your own perſons, and acknowledging your ſelves bound to believe and to do all thoſe things which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer,* I do.

The Biſhop.

OUr help is in the Name of the Lord;

Anſw. Who hath made heaven and earth.

Biſhop. Bleſſed be the Name of the Lord,

Anſw. Henceforth world without end.

Biſhop. Lord, hear our prayers.

Anſw. And let our cry come unto thee.

Biſhop. Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the Holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the Holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy child [*or this thy ſervant*] with thy heavenly grace, that he may continue thine for ever: and daily increaſe in thy Holy Spirit more and more, until he come unto thy everlaſting Kingdom. Amen.

¶ *Then*

¶ *Then ſhall the Biſhop ſay,*
The Lord be with you.
Anſw. *And with thy Spirit.*
¶ *And (all kneeling down) the Biſhop ſhall add,*
Let us pray.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy Fatherly hand, we beſeech thee, ever be over them; let thy Holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the Holy Ghoſt liveth and reigneth, ever one God, world without end. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THe bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be Confirmed, or be ready and deſirous to be Confirmed.*

The Form of Solemnization of Matrimony.

¶ *FIrſt the Banns of all that are to be married together, muſt be publiſhed in the Church three ſeveral Sundays or Holy-days in the time of Divine Service, immediately before the Sentences for the Offertory, the Curate ſaying after the accuſtomed manner,*

I Publiſh the Banns of Marriage between *M.* of---and *N.* of---If any of you know cauſe or juſt impediment, why theſe two perſons ſhould not be joyned together in holy Matrimony, ye are to declare it: This is the firſt [*ſecond* or *third*] time of asking.

¶ *And if the perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be asked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Pariſh.*

¶ *At the day and time appointed for ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church with their friends and neighbours: And there ſtanding together, the man on the right hand, and the woman on the left, the Prieſt ſhall ſay,*

DEarly beloved, we are gathered together here in the ſight of God, and in the face of this congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable Eſtate inſtituted of God in the time of mans innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church; which holy Eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfie mens carnal luſts, and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which Matrimony was ordained.

Firſt, it was ordained for the procreation of Children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſts body.

Thirdly, it was ordained for the mutual ſociety, help, and comfort that the one ought to have of the other, both in proſperity and adverſity: into which holy Eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo ſpeaking unto the perſons that ſhall be married, he ſhall ſay,*

I Require and charge you both (as ye will anſwer at the dreadful day of judgment, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, why ye may not be lawfully joyned together in Matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than Gods Word doth allow, are not joyned together by God, neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any Impediment why they may not be coupled together in Matrimony, by Gods Law, or the Laws of the Realm, and will be bound, and ſufficient Sureties with him to the parties, or elſe put in a caution (to the full value of ſuch charges as the perſons to be married do thereby ſuſtain) to prove his allegation: Then the Solemnization muſt be deferred until ſuch time as the truth be tried.*

¶ *If no Impediment be alledged, then ſhall the Curate ſay unto the man,*

N. WIlt thou have this woman to thy wedded wife,

David Jewsh

wife, to live together after Gods Ordinance, in the holy Eſtate of Matrimony? Wilt thou love her, comfort her, honour and keep her in ſickneſs and in health, and forſaking all other, keep thee only unto her, ſo long as ye both ſhall live?

¶ *The man ſhall anſwer,* I will.

¶ *Then ſhall the Prieſt ſay unto the woman,*

N. WIlt thou have this man to thy wedded huſband, to live together after Gods Ordinance, in the holy Eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour and keep him in ſickneſs and in health, and forſaking all other, keep thee only unto him, ſo long as ye both ſhall live?

¶ *The woman ſhall anſwer,* I will.

¶ *Then ſhall the Miniſter ſay,*

Who giveth this Woman to be Married to this Man?

¶ *Then ſhall they give their troth to each other in this manner.*

¶ *The Miniſter receiving the woman at her fathers or friends hands, ſhall cauſe the man with his right hand to take the woman by her right hand, and to ſay after him, as followeth.*

I *N.* take thee *N.* to my wedded wife, to have and to hold, from this day forward for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands, and the woman with her right hand taking the man by his right hand, ſhall likewiſe ſay after the Miniſter;*

I *N.* take thee *N.* to my wedded huſband, to have and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands, and the man ſhall give unto the woman a Ring, laying the ſame upon the Book, with the accuſtomed Duty to the Prieſt, and Clerk. And the Prieſt taking the Ring, ſhall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the Ring there, and taught by the Prieſt, ſhall ſay,*

WIth this Ring I thee wed, with my Body I thee worſhip, and with all my worldly Goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then the man leaving the Ring upon the fourth finger of the womans left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray. *L. S.*

O Eternal God, Creator and Preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received, is a token and pledge) and man ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt joyn their right hands together, and ſay,*

Thoſe whom God hath joyned together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the People.*

FOraſmuch as *N.* and *N* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a Ring, and by joyning of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *And the Miniſter ſhall add this bleſſing.*

GOd the Father, God the Son, God the Holy Ghoſt, bleſs, preſerve and keep you; the Lord mercifully with his favour look upon you, and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then the Miniſter or Clerks going to the Lords Table, ſhall ſay or ſing this Pſalm following.*

Beati omnes. Pſalm 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful vine: upon the walls of thy houſe.

Thy children like the olive-branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *Or this Pſalm.*

Deus miſereatur. Pſalm 67.

GOd be merciful unto us and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *The Pſalm ended, and the man and the woman kneeling before the Lords Table, the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,*

Lord, have mercy upon us.

Anſw. Chriſt, have mercy upon us.

Miniſt. Lord, have mercy upon us.

OUr Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it

In Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: Amen.

Miniſt. O Lord, ſave thy ſervant, and thy handmaid;

Anſw. Who put their truſt in thee.

Miniſt. O Lord, ſend them help from thy holy place.

Anſw. And evermore defend them.

Miniſt. Be unto them a tower of ſtrength,

Anſw. From the face of their enemy.

Miniſt. O Lord, hear our prayer.

Anſw. And let our cry come unto thee.

Miniſter.

O God of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted where the woman is paſt child-bearing.*

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their Children Chriſtianly and Virtuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O God, who by thy mighty power haſt made all things of nothing, who alſo (after other things ſet in order) didſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by Matrimony hadſt made one: O God, who haſt conſecrated the ſtate of Matrimony to ſuch an excellent Myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy word (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh) and alſo that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietneſs, ſobriety and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Almighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctifie and joyn them together in Marriage; Pour upon you the riches of his grace, ſanctifie and bleſs you, that ye may pleaſe him both in body and

soul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

ALl ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives, as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Ephes.* 5. 25.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Col.* 3. 19.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. 1 S. *Pet.* 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes.* 5. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short Lesson, Wives, submit your selves unto your own husbands, as it is fit in the Lord. *Col.* 3. 18.

Saint Peter also doth instruct you very well, thus saying. Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold,

gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in the old time, the holy women alſo who truſted in God, adorned themſelves, being in ſubjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whoſe daughters ye are as long as ye do well, and are not afraid with any amazement. 1 *S. Pet.* 3. 1.

¶ *It is convenient that the new married perſons ſhould receive the holy Communion at the time of their Marriage, or at the firſt opportunity after their marriage*

The Order for the Viſitation of the SICK.

¶ *When any perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick perſons houſe, ſhall ſay,*

PEace be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick mans preſence, he ſhall ſay, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Anſw. Spare us, good Lord.

¶ *Then the Miniſter ſhall ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſt. O Lord, ſave thy ſervant;

Anſw. Which putteth *his* truſt in thee.

Miniſt. Send *him* help from thy holy place,

Anſw. And evermore mightily defend *him.*

Miniſt. Let the enemy have no advantage of *him*;

Anſw. Nor the wicked approach to hurt *him.*

Miniſt. Be unto *him*, O Lord, a ſtrong tower,

Anſw. From the face of *his* enemy.

Miniſt. O Lord, hear our prayers.

Anſw. And let our cry come unto thee.

Miniſter.

O Lord, look down from heaven, behold, viſit, and relieve this thy ſervant. Look upon *him* with the eyes of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEar us, Almighty and moſt merciful God and Saviour, extend thy accuſtomed goodneſs to this thy ſervant who is grieved with ſickneſs. Sanctifie, we beſeech thee, this thy fatherly correction to *him*; that the ſence of *his* weakneſs may add ſtrength to *his* faith, and ſeriouſneſs to *his* repentance. That

if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.*

TAke therefore in good part the chastisement of the Lord: for (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth. If ye endure chastning, God dealeth with you as with sons; for what son is he whom the Father chastneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? for they verily for a few days chastned us after their own pleasure; but he for our profit: that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glory before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism.

Baptism. And forasmuch as after this life, there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your self and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOst thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The remission of sins; The resurrection of the flesh; And everlasting life after death?

¶ *The sick person shall answer,* All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his Goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUr Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his Authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psalm 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation,

on, and thy power to all them that are yet for to come.

Thy righteousneſs, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Adding this.*

O Saviour of the world, who by thy croſs and precious blood haſt redeemed us, ſave us and help us, we humbly beſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay,*

THE Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now, and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. Amen.

¶ *And after that ſhall ſay,*

UNTO God's gracious mercy and protection we commit thee. The Lord bleſs thee, and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a ſick Child.*

O Almighty God and merciful Father, to whom alone belong the iſſues of life and death; Look down from heaven, we humbly beſeech thee, with the eyes of mercy upon this Child now lying upon the bed of ſickneſs: Viſit *him*, O Lord, with thy ſalvation; deliver *him* in thy good appointed time, from *his* bodily pain, and ſave *his* ſoul for thy mercies ſake. That if it ſhall be thy pleaſure to prolong *his* days here on earth, *he* may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe receive *him* into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus enjoy perpetual reſt and felicity. Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

¶ *A Prayer for a ſick Perſon, when there appeareth ſmall hope of Recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; we fly unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon *him*, O Lord; and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace and Holy Spirit, in the inner man. Give *him* unfeigned repentance for all the errors of *his* life paſt, and ſtedfaſt faith in thy Son Jeſus, that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us. Yet foraſmuch as

in all appearance the time of *his* diſſolution draweth near, ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace, and in thy favour, *his* ſoul may be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a ſick Perſon at the point of departure.*

O Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons, We humbly commend the ſoul of this thy ſervant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and moſt merciful Saviour; moſt humbly beſeeching thee that it may be precious in thy ſight. Waſh it, we pray thee, in the blood of that immaculate Lamb that was ſlain to take away the ſins of the world; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is, and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom whilſt we live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

¶ *A Prayer for Perſons troubled in Mind or in Conſcience.*

O Bleſſed Lord, the Father of mercies, and the God of all comforts, we beſeech thee look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful God, who haſt written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes, that *he* may neither caſt away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all *his* diſtempers. Break not the bruiſed reed, nor quench the ſmoking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

The Communion of the Sick.

¶ *Forasmuch as all mortal men be ſubject to many ſudden perils, diſeaſes, and ſickneſſes, and ever uncertain what time they ſhall depart out of this life, therefore to the intent they may be always in a readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time*

(*but*

(but eſpecially in the time of peſtilence, or other infectious ſickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the body and blood of our Saviour Chriſt, when it ſhall be publickly adminiſtred in the Church; that ſo doing, they may in caſe of ſudden Viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him (which ſhall be three, or two at the leaſt) and having a convenient place in the ſick mans houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the holy Communion, beginning with the Collect, Epiſtle and Goſpel here following.

The Collect.

ALmighty everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that *he* may take *his* ſickneſs patiently, and recover *his* bodily health (if it be thy gracious will) and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. 12. 5.

MY ſon, deſpiſe not thou the chaſtning of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſtneth, and ſcourgeth every ſon whom he receiveth.

The Goſpel. S. John 5. 24.

VErily verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.

¶ *After which, the Prieſt ſhall proceed according to the Form before preſcribed for the holy Communion, beginning at theſe words* [Ye that do truly, *&c.*]

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick perſon.*

¶ *But if a man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſts body and blood, the Curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the Croſs for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.*

¶ *When the ſick Perſon is viſited, and receiveth the holy Communion*

nion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my trust] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be got'en to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

The Order for the Burial of the Dead.

¶ *Here is to be noted, That the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing,*

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. S. *John* 11. 25, 26.

I Know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 2 *Tim.* 6. 7. *Job* 1. 21.

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

Dixi, Custodiam. Psalm 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

For I am a ſtranger with thee: and a ſojourner as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Domine, refugium. Pſalm 90.

LOrd, thou haſt been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayſt, Come again, ye children of men.

For a thouſand years in thy ſight, are but as yeſterday: ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten, and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce, and be glad all the days of our life.

Comfort us again now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

¶ *Then ſhall follow the Leſſon taken out of the fifteenth Chapter of the former Epiſtle of Saint* Paul *to the* Corinthians.

1 *Cor.* 15. 20.

NOw is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits, afterward they that

that are Chriſts at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power. For he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death: For he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead? And why ſtand we in jeopardy every hour? I proteſt by your rejoycing, which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God. I ſpeak this to your ſhame. But ſome man will ſay, How are the dead raiſed up? and with what body do they come? Thou fool, that which thou ſoweſt is not quickned, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain. But God giveth it a body, as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh, but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead. It is ſown in corruption; it is raiſed in incorruption: it is ſown in diſhonour; it is raiſed in glory: It is ſown in weakneſs; it is raiſed in power: it is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning ſpirit. Howbeit, that was not firſt which is ſpiritual, but that which is natural, and afterward that which is ſpiritual. The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery. We ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible,

ble, and we ſhall be changed.) For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible, ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſted faſt, immoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,*

MAn that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts, ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf

¶ *Then ſhall be ſaid or ſung,*

I Heard a voice from heaven, ſaying unto me, Write, From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit, for they reſt from their labours. *Rev.* 14. 13.

¶ *Then the Prieſt ſhall ſay,*

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful after they are delivered from the burden of the fleſh, are in joy and felicity, We give thee hearty

hearty thanks, for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth, ſhall live, though he die; and whoſoever liveth and believeth in him, ſhall not die eternally; who alſo hath taught us (by his holy Apoſtle Saint Paul) not to be ſorry, as men without hope for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth, and that at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing which thy wel-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come, ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. *Amen.*

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

The Thankſgiving of Women after Child-birth, commonly called, *The Churching of Women.*

¶ *The Woman at the uſual time after her delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

(¶ *Then ſhall the Prieſt ſay the* 116 *Pſalm*)

Dilexi, quoniam.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine

eyes

eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are liars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the name of the Lord.

I will pay my vows now in the preſence of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Or* 127 *Pſalm.*

Niſi Dominus.

EXcept the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even ſo are the young children.

Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Then the Prieſt ſhall ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, The Power, and the Glory, For ever and ever. Amen.

Miniſt. O Lord, ſave this woman thy ſervant;

Anſw. Who putteth her truſt in thee.

Miniſt. Be thou to her a ſtrong tower;

Anſw. From the face of her enemy.

Miniſt. Lord, hear our prayer.

Anſw. And let our cry come unto thee.

Miniſter. Let us pray.

OAlmighty God, we give thee humble thanks, for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of child-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Woman that cometh to give her thanks, muſt offer accuſtomed offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

A Com-

A Commination, or denouncing of Gods anger and judgments against sinners, with certain Prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall in the Reading Pew, or Pulpit, say,*

BRethren, in the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; And that others admonished by their example, might be the more afraid to offend.

Instead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good that at this time (in the presence of you all) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*: To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CUrsed is the man that maketh any carved or molten image, to worship it. *Deut* 27.15.

¶ *And the People shall answer and say,* Amen.

Minist. Cursed is he that curseth his father and mother. *v.* 16.

Answer. Amen.

Minist. Cursed is he that removeth his neighbours landmark. *ver.* 17.

Answer. Amen.

Minist. Cursed is he that maketh the blind to go out of his way. *v.* 18.

Answer. Amen.

Minist. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow *v.* 19.

Answer. Amen.

Minist. Cursed is he that smiteth his neighbour secretly. *v.* 24.

Answer. Amen.

Minist. Cursed is he that lieth with his neighbours wife. *Lev.* 20. 10.

Answer. Amen.

Minist. Cursed is he that taketh reward to slay the innocent. *Deut.* 27. 25.

Answer. Amen.

Minist. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Answer. Amen.

Minist. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. S. *Mat.* 25 41. 1 *Cor.* 6. 9, 10.

Answer. Amen.

Minister.

NOw seeing that all they are accursed (as the Prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us)

return

return unto our Lord God, with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, ſo that every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire. It is a fearful thing to fall into the hands of the living God: He ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped unto themſelves, which deſpiſed the goodneſs, patience, and long-ſufferance of God, when he called them continually to repentance. Then ſhall they call upon me (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me; and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock when the door ſhall be ſhut; and too late to cry for mercy when it is the time of juſtice. O terrible voice of moſt juſt judgment which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go ye curſed into the fire everlaſting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of ſalvation laſteth, for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wooll. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction. Caſt away from you all your ungodlineſs that ye have done, make you new hearts, and a new ſpirit: Wherefore will ye die, O ye houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent

nitent ſinners; aſſuring our ſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; if we ſubmit our ſelves unto him, and from henceforth walk in his ways; if we will take his eaſie yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his Holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand, and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (in the place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm.*

Miſerere mei, Deus. Pſalm 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mightſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoyce.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings, and oblations: then ſhall they

offer young bullocks upon thine altar.

Glory be to the Father, *&c.*

Anſw. As it was in the beginning, *&c.*

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſt. O Lord, ſave thy ſervants;

Anſw. That put their truſt in thee.

Miniſt. Send unto them help from above;

Anſw. And evermore mightily defend them.

Miniſt. Help us, O God, our Saviour.

Anſw. And for the glory of thy Name deliver us; be merciful to us ſinners, for thy Names ſake.

Miniſt. O Lord, hear our prayer.

Anſw. And let our cry come unto thee.

Miniſter. Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſay this that followeth, after the Miniſter.*

TUrn thou us, O good Lord; and ſo ſhall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee, in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ *Then the Miniſter alone ſhall ſay,*

The Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

The

The Pſalter or Pſalms of DAVID, Pointed as they are to be Sung or Said in Churches.

Morning Prayer. The firſt day.

Pſalm 1. *Beatus vir, qui non abiit.*

BLeſſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful.

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look whatſoever he doth, it ſhall proſper.

5 As for the ungodly it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgment: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

Pſal. 2. *Quare fremuerunt gentes?*

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord, and againſt his Anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven, ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance: and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and break them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him *with* reverence.

12 Kiſs the Son, leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea, but a little) bleſſed are all they that put their truſt in him.

Pſalm 3. *Domine, quid multiplicati ſunt?*

LOrd, how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul: there is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and ſlept, and roſe up again: for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of the people: that have

have ſet themſelves againſt me round about.

7 Up, Lord, and help me, O my God: for thou ſmiteſt all mine enemies upon the cheek-bone, thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleſſing is upon thy people.

Pſalm 4. *Cum invocarem.*

HEar me when I call, O God of my righteouſneſs: thou haſt ſet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour: and have ſuch pleaſure in vanity, and ſeek after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and ſin not: commune with your own heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſs: and put your truſt in the Lord.

6 There be many that ſay: Who will ſhew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou haſt put gladneſs in my heart: ſince the time that their corn and wine and oil increaſed.

9 I will lay me down in peace, and take my reſt: for it is thou, Lord, only that makeſt me dwell in ſafety.

Pſalm 5. *Verba mea auribus.*

POnder my words, O Lord: conſider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the blood-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy: and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their own imaginations: caſt them out in the multitude of their ungodlineſs, for they have rebelled againſt thee.

12 And let all them that put their truſt in thee rejoyce: they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy Name, ſhall be joyful in thee;

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield.

Evening Prayer.

Pſalm 6. *Domine, ne.*

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O

Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

Pſalm 7. *Domine, Deus meus.*

O Lord my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me;

2 Leſt he devour my ſoul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cauſe is mine enemy;

5 Then let mine enemy perſecute my ſoul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and lift up thy ſelf, becauſe of the indignation of mine enemies: ariſe up for me in the judgment that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift up thy ſelf again.

8 The Lord ſhall judge the people; give ſentence with me, O Lord: according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end, but guide thou the juſt.

10 For the righteous God trieth the very hearts and reins.

11 My help cometh of God: who preſerveth them that are true of heart.

12 God is a righteous judge, ſtrong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his ſword: he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death: he ordaineth his arrows againſt the perſecuters.

15 Behold, he travaileth with miſchief: he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and digged up a pit: and is fallen himſelf into the deſtruction that he made for other.

17 For his travail ſhall come upon his own head: and his wickedneſs ſhall fall on his own pate.

18 I will give thanks unto the Lord according to his righteouſneſs: and I will praiſe the Name of the Lord moſt high.

Pſalm 8. *Domine, Dominus noſter.*

O Lord our Governor, how excellent is thy name in all the world: thou that haſt ſet thy glory above the heavens!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers: the moon and the ſtars which thou haſt ordained.

4 What is man, that thou art mindful of him: and the ſon of man, that thou viſiteſt him?

5 Thou madeſt him lower than the angels: to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet;

7 All ſheep and oxen: yea, and the beaſts of the field;

8 The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſeas.

9 O Lord our Governor: how excellent is thy Name in all the world!

Morning Prayer.

Pſalm 9. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: I will ſpeak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driven back: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right, and my cauſe: thou art ſet in the throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the ungodly: thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: even as the cities which thou haſt deſtroyed, their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath alſo prepared his ſeat for judgment.

8 For he ſhall judge the world in righteouſneſs: and miniſter true judgment unto the people.

9 The Lord alſo will be a defence for the oppreſſed: even a refuge in due time of trouble.

10 And they that know thy Name will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that lifteſt me up from the gates of death.

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoyce in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up, Lord, and let not man have the upper hand: let the

heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

Pſalm 10. *Ut quid, Domine?*

WHy ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the covetous whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit, and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murder the innocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down and humbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it.

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayſt take the matter into thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs and thou ſhalt find none.

18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou prepareſt their heart, and thine ear hearkneth thereto.

20 To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

Pſalm 11. *In Domino confido.*

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords ſeat is in heaven.

5 His eyes conſider the poor: and his eye lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

Evening Prayer.

Pſalm 12. *Salvum me fac.*

HElp me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things.

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak, who is Lord over us?

5 Now for the comfortleſs troubles ſake of the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord: and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver, which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

Pſalm 13. *Uſque quo, Domine?*

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death.

4 Left mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoyce at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

Pſalm 14. *Dixit inſipiens.*

THe fool hath ſaid in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doth good, no not one.

3 The Lord looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open ſepulchre, with their tongues have they deceived: the poiſon of aſps is under their lips.

6 Their mouth is full of curſing and bitterneſs: their feet are ſwift to ſhed blood.

7 Deſtruction and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge that they are all ſuch workers of miſchief: eating up my people

as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Israel shall be glad.

Morning Prayer.

Psalm 15. *Domine, quis habitabit?*

LOrd, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandred his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

Psalm 16. *Conserva me, Domine.*

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Psalm 17. *Exaudi, Domine.*

HEar the right, O Lord, consider my complaint: and hearken unto my prayer that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in

in thy paths: that my footſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindneſs, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

9 From the ungodly that trouble me: mine enemies compaſs me round about to take away my ſoul.

10 They are incloſed in their own fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp lurking in ſecret places.

13 Up, Lord, diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men I ſay, and from the evil world: which have their portion in this life, whoſe bellies thou fillеſt with thy hid treaſure.

15 They have children at their deſire: and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

Evening Prayer.

Pſalm 18. *Diligam te, Domine.*

I Will love thee, O Lord, my ſtrength; the Lord is my ſtony rock, and my defence: my Saviour, my God, and my might, in whom I will truſt, my buckler, the horn alſo of my ſalvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled and quaked: the very foundations alſo of the hills ſhook and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo and came down: and it was dark under his feet.

10 He rode upon the cherubins, and did fly: he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed: hail-ſtones, and coals of fire.

13 The Lord alſo thundred out of heaven, and the higheſt gave his thunder: hail-ſtones, and coals of fire.

14 He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were

ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me.

21 Becauſe I have kept the ways of the Lord: and have not forſaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him: and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according unto the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord alſo is tried in the fire, he is the defender of all them that put their truſt in him.

31 For who is God, but the Lord: or who hath any ſtrength, except our God?

32 It is God that girdeth me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He teacheth mine hands to fight: and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that my foot-ſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battle: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to help them: yea, even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou

43 Thou ſhalt deliver me from the ſtrivings of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I have not known: ſhall ſerve me.

45 As ſoon as they hear of me, they ſhall obey me: but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail: and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation.

48 Even the God that ſeeth that I be avenged: and ſubdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and ſetteth me up above mine adverſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: and ſing praiſes unto thy name.

51 Great proſperity giveth he unto his King: and ſheweth loving kindneſs unto David his anointed, and unto his ſeed for evermore.

Morning Prayer.

Pſalm 19. *Cæli enarrant.*

THe heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than hony, and the hony-comb.

11 Moreover, by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight,

15 O Lord: my ſtrength, and my redeemer.

Pſalm 20. *Exaudiat te Dominus.*

THe Lord hear thee in the day of trouble: the name of the God of Jacob defend thee.

2 Send thee help from the ſanctuary: and ſtrengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-ſacrifice.

4 Grant thee thy hearts deſire: and fulfil all thy mind.

5 We will rejoyce in thy ſalvation, and triumph in the name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the wholeſom ſtrength of his right hand.

7 Some put their truſt in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are riſen and ſtand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

Pſalm 21. *Domine, in virtute tua.*

THe King ſhall rejoyce in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſalvation.

2 Thou haſt given him his hearts deſire: and haſt not denied him the requeſt of his lips.

3 For thou ſhalt prevent him with the bleſſings of goodneſs: and ſhalt ſet a crown of pure gold upon his head.

4 He asked life of thee, and thou gaveſt him a long life: even for ever and ever.

5 His honour is great in thy ſalvation: glory and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicity: and make him glad with the joy of thy countenance.

7 And why? becauſe the king putteth his truſt in the Lord: and in the mercy of the moſt Higheſt he ſhall not miſcarry.

8 All thine enemies ſhall feel thy hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery oven in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchief againſt thee: and imagined ſuch a device as they are not able to perform.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: ſo will we ſing and praiſe thy power.

Evening Prayer.

Pſalm 22. *Deus, Deus meus.*

MY God, my God, look upon me, why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou heareſt not: and in the night-ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm and no man: a very ſcorn of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God that he would

would deliver him: let him deliver him if he will have him.

9 But thou art he that took me out of my mothers womb: thou waſt my hope, when I hanged yet upon my mothers breaſts.

10 I have been left unto thee ever ſince I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths: as it were a ramping and a roring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me: and the counſel of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet, I may tell all my bones: they ſtand ſtaring and looking upon me.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lions mouth: thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him: magnifie him, all ye of the ſeed of Jacob, and fear him, all ye ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

25 My praiſe is of thee in the great congregation: my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat and be ſatisfied: they that ſeek after the Lord, ſhall praiſe him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdom is the Lords: and he is the governor among the people.

29 All ſuch as be fat upon earth: have eaten and worſhipped.

30 All they that go down into the duſt ſhall kneel before him: and no man hath quickned his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs: unto a people that ſhall be born, whom the Lord hath made.

Pſalm 23. *Dominus regit me.*

THe Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul:

and bring me forth in the paths of righteouſneſs for his Names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oyl, and my cup ſhall be full.

6 But thy loving kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

Morning Prayer.

Pſalm 24. *Domini eſt terra.*

THE earth is the Lords, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

Pſalm 25. *Ad te, Domine, levavi.*

UNto thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneſſes, which have been ever of old.

6 O remember not the ſins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgment: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth: unto ſuch as keep his covenant and his teſtimonies.

10 For thy Names ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chooſe.

12 His

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate and in miſery.

16 The ſorrows of my heart are inlarged: O bring thou me out of my troubles.

17 Look upon my adverſity and miſery: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs, and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

Pſalm 26. *Judica me, Domine.*

BE thou my judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindneſs is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will wath my hands in innocency, O Lord: and ſo will I go to thine altar;

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the blood-thirſty,

10 In whoſe hands is wickedneſs: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot ſtandeth right: I will praiſe the Lord in the congregations.

Evening Prayer.

Pſalm 27. *Dominus illuminatio.*

THE Lord is my light, and my ſalvation; whom then ſhall I fear: the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my fleſh: they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwell-

dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Psalm 28. *Ad te, Domine.*

UNto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou heareſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsom defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Psalm 29. *Afferte Domino.*

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like

like a calf: Libanus alſo, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

Morning Prayer.

Pſalm 30. *Exaltabo te, Domine.*

I Will magnifie thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye Saints of his: and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed: thou Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haſt turned my heavineſs into joy: thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

Pſalm 31. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt: let me never be put to confuſion, deliver me in thy righteouſneſs.

2 Bow down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayſt ſave me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Names ſake.

5 Draw me out of the net that they have laid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of ſuperſtitious vanities: and my truſt hath been in the Lord.

8 I will be glad and rejoyce in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemy: but haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is conſumed for very heavineſs, yea, my ſoul and my body.

11 For

11 For my life is waxen old with heavineſs: and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity: and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they that did ſee me without, conveyed themſelves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord: I have ſaid, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that perſecute me.

18 Shew thy ſervant the light of thy countenance: and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence: which cruelly, diſdainfully, and deſpitefully ſpeak againſt the righteous.

21 O how plentiful is thy goodneſs which thou haſt laid up for them that fear thee: and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men!

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

23 Thanks be to the Lord: for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

25 Nevertheleſs, thou heardſt the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his ſaints: for the Lord preſerveth them that are faithful, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhall eſtabliſh your heart: all ye that put your truſt in the Lord.

Evening Prayer.

Pſalm 32. *Beati, quorum.*

BLeſſed is he, whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered.

2 Bleſſed is the man unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away thro' my daily complaining.

4 For thy hand is heavy upon me day and night: and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly make his prayer unto thee, in a time when thou mayſt be found: but in the great water-floods they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach

teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful, all ye that are true of heart.

Pſalm 33. *Exultate, juſti.*

REjoyce in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep as in a treaſure-houſe.

8 Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world;

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.

11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their truſt in his mercy.

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help, and our ſhield.

20 For our heart ſhall rejoyce in him: becauſe we have hoped in his holy name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

Pſalm 34. *Benedicam Domino.*

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightned: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte, and ſee, how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his ſaints: for they that fear him, lack nothing.

10 The lions do lack and ſuffer hunger: but they who ſeek the Lord, ſhall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But misfortune ſhall ſlay the ungodly: and they that hate the righteous, ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him ſhall not be deſtitute.

Morning Prayer.

Pſalm 35. *Judica, Domine.*

PLead thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded, and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the Angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery: and let the Angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf: that he may fall into his own miſchief.

9 And my ſoul, be joyful in the Lord: it ſhall rejoyce in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who delivereſt the poor from him that is too ſtrong for him; yea, the

the poor and him that is in miſery, from him that ſpoileth him?

11 Falſe witneſſes did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great diſcomfort of my ſoul.

13 Neverthelеſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting: and my prayer ſhall turn into mine own boſom.

14 I behaved my ſelf as though it had been my friend, or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adverſity they rejoyced, and gathered themſelves together: yea, the very abjects came together againſt me unawares, making mows at me, and ceaſed not.

16 With the flatterers were buſie mockers: who gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praiſe thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes, that hate me without a cauſe.

20 And why? their communing is not for peace: but they imagine deceitful words againſt them that are quiet in the land.

21 They gaped upon me with their mouths, and ſaid: Fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and ſtand up to judge my quarrel: avenge thou my cauſe, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteouſneſs: and let them not triumph over me.

25 Let them not ſay in their hearts, There, there, ſo would we have it: neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together, that rejoyce at my trouble: let them be clothed with rebuke and diſhonour, that boaſt themſelves againſt me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſs: and of thy praiſe all the day long.

Pſalm 36. *Dixit injuſtus.*

MY heart ſheweth me the wickedneſs of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himſelf in his own ſight: until his abominable ſin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himſelf wiſely, and to do good.

4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the clouds.

6 Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgments are like the great deep.

7 Thou, Lord, ſhalt ſave both man and beaſt. How excellent is thy

thy mercy, O God: and the children of men ſhall put their truſt under the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of thy pleaſures, as out of the river.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth thy loving kindneſs unto them that know thee: and thy righteouſneſs unto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the ungodly caſt me down.

12 There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

Evening Prayer.

Pſalm 37. *Noli æmulari.*

FRet not thy ſelf becauſe of the ungodly: neither be thou envious againſt the evil doers.

2 For they ſhall ſoon be cut down like the graſs: and be withered even as the green herb.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord: and he ſhall give thee thy hearts deſire.

5 Commit thy way unto the Lord, and put thy truſt in him: and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light: and thy juſt dealing as the noon-day.

7 Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thy ſelf at him whoſe way doth proſper, againſt the man that doth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure: fret not thy ſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

11 But the meek-ſpirited ſhall poſſeſs the earth: and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn: for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow: to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time: and in the days of dearth they ſhall have enough.

20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs: yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are bleſſed of God, ſhall poſſeſs the land: and they that

that are curſed of him, ſhall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good. and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I my ſelf have ſeen the ungodly in great power: and flouriſhing like a green bay-tree.

37 I went by, and lo, he was gone: I ſought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſors, they ſhall periſh together: and the end of the ungodly is, They ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

Morning Prayer.

Pſalm 38. *Domine, ne in furore.*

PUt me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure.

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickedneſſes are gone over my head: and are like a ſore burthen, too heavy for me to bear.

5 My wounds ſtink, and are corrupt: through my fooliſhneſs.

6 I am brought into ſo great trouble and miſery: that I go mourning all the day long.

7 For my loyns are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord, thou knoweſt all my deſire: and my groning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipt, they rejoyced greatly againſt me.

17 And I, truly, am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Pſalm 39. *Dixi, Cuſtodiam.*

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue,

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even conſumed by the means of thy heavy hand.

12 When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

14 For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

15 O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Pſalm 40. *Expectans expectavi.*

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldst not: but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness, and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward and put to rebuke that wish me evil.

18 Let them be desolate and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

Evening Prayer.

Psalm 41. *Beatus, qui intelligit.*

BLessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him: and now that he dieth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted: who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

Pſalm 42. *Quemadmodum.*

LIke as the hart deſireth the water-brooks: ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God: When ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my ſelf: for I went with the multitude, and brought them forth into the houſe of God;

5 In the voice of praiſe and thankſgiving: among ſuch as keep holy-day.

6 Why art thou ſo full of heavineſs, O my ſoul: and why art thou diſquieted within me?

7 Put thy truſt in God: for I will yet give him thanks for the help of his countenance.

8 My God, my ſoul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the water-pipes: all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving kindneſs on the day-time: and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies that trouble me caſt me in the teeth;

13 Namely, while they ſay daily unto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoul: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thank him, which is the help of my countenance, and my God.

Pſalm 43. *Judica me, Deus.*

GIve ſentence with me, O God, and defend my cauſe againſt the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why go I ſo heavily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladneſs: and upon the harp will I give thanks

unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

Psalm 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer, and blasphemer: for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

Psalm 45 *Eructavit cor meum.*

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the kings enemies.

7 Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needlework: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the Kings palace.

17 Instead of thy fathers thou shalt have children: whom thou mayst make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

Psalm 46. *Deus noster refugium.*

GOd is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

Evening Prayer.

Pſalm 47. *Omnes gentes, plaudite.*

O Clap your hands together, all ye people: O ſing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us: and the nations under our feet.

4 He ſhall chooſe out an heritage for us: even the worſhip of Jacob whom he loved.

5 God is gone up with a merry noiſe: and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon his holy ſeat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a ſhield.

Pſalm 48. *Magnus Dominus.*

G Reat is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-ſide lieth the city of the great King; God is well known in her palaces as a ſure refuge.

3 For lo, the kings of the earth: are gathered and gone by together.

4 They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.

5 Fear came there upon them, and ſorrow: as upon a woman in her travail.

6 Thou ſhalt break the ſhips of the ſea: through the eaſt-wind.

7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts; in the city of our God: God upholdeth the ſame for ever.

8 We wait for thy loving kindneſs, O God: in the midſt of thy temple.

9 O God, according to thy Name, ſo is thy praiſe unto the worlds end: thy right hand is full of righteouſneſs.

10 Let the mount Sion rejoyce, and the daughter of Juda be glad: becauſe of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, ſet up her houſes: that ye may tell them that come after.

13 For this God is our God for ever and ever: he ſhall be our guide unto death.

Pſalm 49. *Audite hæc, omnes.*

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

4 I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.

5 Wherefore ſhould I fear in the days of wickedneſs: and when the wickedneſs of my heels compaſſeth me round about?

6 There be ſome that put their truſt in their goods: and boaſt themſelves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it coſt more to redeem their ſouls: ſo that he muſt let that alone for ever;

9 Yea, though he live long: and ſee not the grave.

10 For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leave their riches for other.

11 And yet they think that their houſes ſhall continue for ever: and that their dwelling-places ſhall endure from one generation to another, and call the lands after their own names.

12 Nevertheleſs, man will not abide in honour: ſeeing he may be compared unto the beaſts that periſh; this is the way of them.

13 This is their fooliſhneſs: and their poſterity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath delivered my ſoul from the place of hell: for he ſhall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his houſe be increaſed;

17 For he ſhall carry nothing away with him when he dieth: neither ſhall his pomp follow him.

18 For while he lived, he counted himſelf an happy man: and ſo long as thou doſt well unto thy ſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers: and ſhall never ſee light.

20 Man being in honour hath no underſtanding: but is compared unto the beaſts that periſh.

Morning Prayer.

Pſalm 50. *Deus deorum.*

THE Lord, even the moſt mighty God hath ſpoken: and called the world, from the riſing up of the ſun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above: and the earth, that he may judge his people.

5 Gather my ſaints together unto me: thoſe that have made a covenant with me with ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God is Judge himſelf.

7 Hear, O my people, and I will ſpeak: I my ſelf will teſtifie againſt thee, O Iſrael; for I am God, even thy God.

8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt-offerings: becauſe they were not alway before me.

9 I will take no bullock out of thine houſe: nor he-goat out of thy folds.

10 For all the beaſts of the foreſt are mine: and ſo are the cattle upon a thouſand hills.

11 I know all the fowls upon

the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Psalm 51. *Miserere mei, Deus.*

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but

but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, & oblations: then shall they offer young bullocks upon thine altar.

Psalm 52. *Quid gloriaris?*

WHy boastest thou thy self, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthned himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

Psalm 53. *Dixit insipiens.*

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid, where no fear was: for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

Psalm 54. *Deus, in Nomine.*

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will

will I give thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath ſeen his deſire upon mine enemies.

Pſalm 55. *Exaudi, Deus.*

HEar my prayer, O God: and hide not thy ſelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart it diſquieted within me: and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I ſaid, O that I had wings like a dove: for then would I flee away and be at reſt.

7 Lo, then would I get me away far off: and remain in the wilderneſs.

8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs and ſtrife in the city.

10 Day and night they go about within the walls thereof: miſchief alſo, and ſorrow are in the midſt of it.

11 Wickedneſs is therein: deceit and guile go not out of their ſtreets.

12 For it is not an open enemy that hath done me this diſhonour: for then I could have born it.

13 Neither was it mine adverſary that did magnifie himſelf againſt me: for then peradventure I would have hid my ſelf from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took ſweet counſel together: and walked in the houſe of God as friends.

16 Let death come haſtily upon them, and let them go down quick into hell: for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord ſhall ſave me.

18 In the evening, and morning, and at noon day will I pray, and that inſtantly: and he ſhall hear my voice.

19 It is he that hath delivered my ſoul in peace, from the battle that was againſt me: for there were many with me.

20 Yea, even God that endureth for ever, ſhall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.

22 The words of his mouth were ſofter than butter, having war in his heart: his words were ſmoother than oyl, and yet be they very ſwords.

23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever.

24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.

25 The blood-thirſty and deceitful men ſhall not live out half their days: nevertheleſs my truſt ſhall be in thee, O Lord.

Morning Prayer.

Pſalm 56. *Miſerere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to ſwallow me up: for they be many that fight againſt me, O thou moſt Higheſt.

3 Nevertheleſs, though I am ſometime afraid: yet put I my truſt in thee.

4 I will praiſe God becauſe of his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words: all that they imagine is to do me evil.

6 They hold all together, and keep themſelves cloſe: and mark my ſteps, when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs: thou, O God, in thy diſpleaſure ſhalt caſt them down.

8 Thou telleſt my flittings, put my tears into thy bottle: are not theſe things noted in thy book?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know, for God is on my ſide.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

Pſalm 57. *Miſerere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: and under the ſhadow of thy wings ſhall be my refuge, until this tyranny be over-paſt.

2 I will call unto the moſt high God: even unto the God that ſhall perform the cauſe which I have in hand.

3 He ſhall ſend from heaven, and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth: my ſoul is among lions.

5 And I lie even among the children of men, that are ſet on fire: whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

6 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.

8 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

9 Awake up, my glory; awake, lute and harp: I my ſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens: & thy truth unto the clouds.

12 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

Pſalm 58. *Si vere utique.*

ARe your minds ſet upon righteouſneſs, O ye congregation: and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth: and your hands deal with wickedneſs.

3 The ungodly are froward, even from their mothers womb: as ſoon as they are born, they go aſtray, and ſpeak lies.

4 They are as venemous as the poiſon of a ſerpent: even like the deaf adder that ſtoppeth her ears;

5 Which refuſeth to hear the voice of the charmer: charm he never ſo wiſely.

6 Break their teeth, O God, in their mouths, ſmite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrows, let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman: and let them not ſee the ſun.

8 Or ever your pots be made hot with thorns: ſo let indignation vex him, even as a thing that is raw.

9 The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his footſteps in the blood of the ungodly.

10 So that a man ſhall ſay, Verily there is a reward for the righteous: doubtleſs there is a God that judgeth the earth.

Evening Prayer.

Pſalm 59. *Eripe me de inimicis.*

DEliver me from mine enemies, O God: defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers: and ſave me from the blood-thirſty men.

3 For lo, they lie waiting for my ſoul: the mighty men are gathered againſt me without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault: ariſe thou therefore to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen: and be not merciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips: for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge.

10 God ſheweth me his goodneſs plenteouſly: and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them down, O Lord, our defence.

12 For the ſin of their mouth, and for the words of their lips they ſhall be taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for thou, O God, art my refuge, and my merciful God.

Pſalm 60. *Deus, repulisti nos.*

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed, O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Juda is my law-giver,

8 Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: Wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Psalm 61. *Exaudi, Deus.*

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise unto thy Name: that I may daily perform my vows.

Morning Prayer.

Psalm 62. *Nonne Deo.*

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice

I have

I have alſo heard the ſame: That power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardeſt every man according to his work.

Pſalm 63. *Deus, Deus meus.*

O God, thou art my God: early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.

4 For thy loving kindneſs is better than the life it ſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoyce.

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the king ſhall rejoyce in God; all they alſo that ſwear by him, ſhall be commended: for the mouth of them that ſpeak lies ſhall be ſtopped.

Pſalm 64. *Exaudi, Deus.*

HEar my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Who have whet their tongue like a ſword: and ſhoot out their arrows, even bitter words.

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5 They encourage themſelves in miſchief: and commune among themſelves, how they may lay ſnares, and ſay, that no man ſhall ſee them.

6 They imagine wickedneſs and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: inſomuch that whoſo ſeeth them ſhall laugh them to ſcorn.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhall be glad.

Evening Prayer.

Pſalm 65. *Te decet hymnus.*

THou, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer: unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed is the man, whom thou chooſeſt, and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation:

thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains: and is girded about with power.

7 Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: thou that makeſt the out-goings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little vallies thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoyce on every ſide.

14 The folds ſhall be full of ſheep: the vallies alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Pſalm 66. *Jubilate Deo.*

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people: and make the voice of his praiſe to be heard;

8 Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laidſt trouble upon our loyns.

11 Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt-offerings: and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart: the Lord will not hear me.

17 But God hath heard me: and conſidered the voice of my prayer.

18 Praiſed be God, who hath

not

not cast out my prayer: nor turned his mercy from me.

Psalm 67. *Deus misereatur.*

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: yea, let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

Morning Prayer.

Psalm 68. *Exurgat Deus.*

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens, as it were upon an horse; praise him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation,

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them as in the holy place of Sinai,

18 Thou

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan: mine own will I bring again as I did ſometime from the deep of the ſea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt: how thou, my God and King, goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels follow after: in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counſel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us,

29 For thy temples ſake at Jeruſalem: ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpearmen, and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver: and when he hath ſcattered the people that delight in war,

31 Then ſhall the princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord,

33 Who ſitteth in the heavens over all, from the beginning: lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael: his worſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Iſrael; he will give ſtrength and power unto his people; bleſſed be God.

Evening Prayer.

Pſalm 69. *Salvum me fac.*

SAve me, O God: for the waters are come in, even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is: I am come into deep waters, ſo that the floods run over me.

3 I am weary of crying, my throat is dry: my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe, are more than the hairs of my head: they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took: God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe

thoſe that ſeek thee, be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine houſe hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chaſtned my ſelf with faſting: and that was turned to my reproof.

11 I put on ſackcloth alſo: and they jeſted upon me.

12 They that ſit in the gate, ſpeak againſt me: and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy ſervant, for I am in trouble: O haſte thee, and hear me.

19 Draw nigh unto my ſoul and ſave it: O deliver me becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heavineſs: I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirſty, they gave me vinegar to drink.

23 Let their table be made a ſnare to take themſelves withal: and let the things that ſhould have been for their wealth, be unto them an occaſion of falling.

24 Let their eyes be blinded that they ſee not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28 Let them fall from one wickedneſs to another: and not come into thy righteouſneſs.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavineſs: thy help, O God, ſhall lift me up.

31 I will praiſe the Name of God with a ſong: and magnifie it with thankſgiving.

32 This alſo ſhall pleaſe the Lord: better than a bullock that hath horns and hoofs.

33 The humble ſhall conſider this, and be glad: ſeek ye after God, and your ſoul ſhall live.

34 For the Lord heareth the poor: and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him: the ſea and all that moveth therein.

36 For God will ſave Sion, and build the cities of Juda: that men may dwell there, and have it in poſſeſſion.

37 The

37 The poſterity alſo of his ſervants ſhall inherit it: and they that love his Name, ſhall dwell therein.

Pſalm 70. *Deus, in adjutorium.*

HAſte thee, O God, to deliver me: make haſte to help me, O Lord.

2 Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward and put to confuſion, that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor and in miſery: haſte thee unto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

Morning Prayer.

Pſalm 71. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs, incline thine ear unto me, and ſave me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb; my praiſe ſhall be always of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haſte thee to help me.

11 Let them be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

12 As for me, I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

15 Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſs, O God, is very high: and great things are they that thou haſt done; O God, who is like unto thee?

18 O what great troubles and adver-

dverſities haſt thou ſhewed me! and yet didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth again.

19 Thou haſt brought me to great honour: and comforted me on every ſide.

20 Therefore will I praiſe thee and thy faithfulneſs, O God, playing upon an inſtrument of muſick: unto thee will I ſing upon the harp, O thou holy One of Iſrael.

21 My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame, that ſeek to do me evil.

Pſalm 72. *Deus, judicium.*

GIve the King thy judgments, O God: and thy righteouſneſs unto the Kings ſon.

2 Then ſhall he judge thy people according unto right: and defend the poor.

3 The mountains alſo ſhall bring peace: and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their right: defend the children of the poor, and puniſh the wrong-doer.

5 They ſhall fear thee as long as the ſun and moon endureth: from one generation to another.

6 He ſhall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the moon endureth.

8 His dominion ſhall be alſo from the one ſea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderneſs ſhall kneel before him; his enemies ſhall lick the duſt.

10 The kings of Tharſis, and of the iſles, ſhall give preſents: the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall down before him: all nations ſhall do him ſervice.

12 For he ſhall deliver the poor, when he crieth: the needy alſo, and him that hath no helper.

13 He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

14 He ſhall deliver their ſouls from falſhood and wrong: and dear ſhall their blood be in his ſight.

15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth, high upon the hills: his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſs upon the earth.

17 His name ſhall endure for ever, his name ſhall remain under the ſun among the poſterities: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael: which only doth wondrous things;

19 And bleſſed be the name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen, Amen.

Evening Prayer.

Pſalm 73. *Quam bonus Iſrael.*

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart.

2 Nevertheleſs, my feet were almoſt gone: my treadings had well-nigh ſlipt.

3 And why? I was grieved at the

the wicked: I do alſo ſee the ungodly in ſuch proſperity.

4 For they are in no peril of death: but are luſty and ſtrong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cauſe that they are ſo holden with pride: and overwhelmed with cruelty.

7 Their eyes ſwell with fatneſs: and they do even what they luſt.

8 They corrupt other, and ſpeak of wicked blaſphemy: their talking is againſt the moſt High.

9 For they ſtretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout ſuck they no ſmall advantage.

11 Tuſh, ſay they, how ſhould God perceive it: is there knowledge in the moſt High?

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

13 All the day long have I been puniſhed: and chaſtned every morning.

14 Yea, and I had almoſt ſaid even as they: but lo, then I ſhould have condemned the generation of thy children.

15 Then thought I to underſtand this: but it was too hard for me,

16 Until I went into the ſanctuary of God: then underſtood I the end of theſe men,

17 Namely, how thou doſt ſet them in ſlippery places: and caſteſt them down, and deſtroyeſt them.

18 Oh how ſuddenly do they conſume: periſh, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: ſo ſhalt thou make their image to vaniſh out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So fooliſh was I, and ignorant: even as it were a beaſt before thee.

22 Nevertheleſs, I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I deſire in compariſon of thee.

25 My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.

26 For lo, they that forſake thee ſhall periſh: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeak of all thy works in the gates of the daughter of Sion.

Pſalm 74. *Ut quid, Deus?*

O God, wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture?

2 O think upon thy congregation: whom thou haſt purchaſed, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt.

4 Lift up thy feet, that thou mayſt utterly deſtroy every enemy: which hath done evil in thy ſanctuary.

5 Thine adverſaries rore in the midſt of thy congregations: and ſet up their banners for tokens.

6 He

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have ſet fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens, there is not one prophet more: no not one is there among us, that underſtandeth any more.

11 O God, how long ſhall the adverſary do this diſhonour: how long ſhall the enemy blaſpheme thy Name, for ever?

12 Why withdraweſt thou thy hand: why pluckeſt thou not thy right hand out of thy boſom to conſume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himſelf.

14 Thou didſt divide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leviathan in pieces: and gaveſt him to be meat for the people in the wilderneſs.

16 Thou broughteſt out fountains and waters out of the hard rocks: thou driedſt up mighty waters.

17 The day is thine, and the night is thine: thou haſt prepared the light and the ſun.

18 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliver not the ſoul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkneſs, and cruel habitations.

22 O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſpheme th thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee, increaſeth ever more and more.

Morning Prayer.

Pſalm 75. *Confitebimur tibi.*

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name alſo is ſo nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the eaſt, nor from the weſt: nor yet from the ſouth.

8 And why? God is the judge: he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the ſame.

10 As

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Psalm 76. *Notus in Judæa.*

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven: the earth trembled and was still,

9 When God arose to judgment: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

Psalm 77. *Voce mea ad Dominum.*

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground, the earth was moved and ſhook withal.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

Evening Prayer.

Pſalm 78. *Attendite, populo.*

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old;

3 Which we have heard and known: and ſuch as our fathers have told us;

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Iſrael a law: which he commanded our forefathers to teach their children;

6 That their poſterity might know it: and the children which were yet unborn;

7 To the intent that when they came up: they might ſhew their children the ſame;

8 That they might put their truſt in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithleſs and ſtubborn generation: a generation that ſet not their heart aright, and whoſe ſpirit cleaveth not ſtedfaſtly unto God;

10 Like as the children of Ephraim: who being harneſſed, and carrying bows, turned themſelves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had ſhewed for them.

13 Marvellous things did he in the ſight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He divided the ſea, and let them go through: he made the waters to ſtand on an heap.

15 In the day-time alſo he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderneſs: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the ſtony rock: ſo that it guſhed out like the rivers.

18 Yet for all this they ſinned more againſt him: and provoked the moſt Higheſt in the wilderneſs.

19 They tempted God in their hearts: and required meat for their luſt.

20 They ſpake againſt God alſo, ſaying: Shall God prepare a table in the wilderneſs?

21 He ſmote the ſtony rock indeed, that the water guſhed out, and the ſtreams flowed withal: but can he give bread alſo, or provide fleſh for his people?

22 When the Lord heard this, he was wroth: ſo the fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael;

23 Becauſe they believed not in God: and put not their truſt in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna alſo

alſo upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he ſent them meat enough.

27 He cauſed the eaſt-wind to blow under heaven: and through his power he brought in the ſouth-weſt-wind.

28 He rained fleſh upon them as thick as duſt: and feathered fowls like as the ſand of the ſea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own deſire: they were not diſappointed of their luſt.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and ſlew the wealthieſt of them: yea, and ſmote down the choſen men that were in Iſrael.

32 But for all this they ſinned yet more: and believed not his wondrous works.

33 Therefore their days did he conſume in vanity: and their years in trouble.

34 When he ſlew them, they ſought him: and turned them early, and enquired after God.

35 And they remembred that God was their ſtrength: and that the high God was their Redeemer.

36 Nevertheleſs, they did but flatter him with their mouth: and diſſembled with him in their tongue.

37 For their heart was not whole with him: neither continued they ſtedfaſt in his covenant.

38 But he was ſo merciful, that he forgave their miſdeeds: and deſtroyed them not.

39 Yea, many a time turned he his wrath away: and would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh: and that they were even a wind that paſſeth away, and cometh not again.

41 Many a time did they provoke him in the wilderneſs: and grieved him in the deſert.

42 They turned back, and tempted God: and moved the holy One in Iſrael,

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: ſo that they might not drink of the rivers.

46 He ſent lice among them, and devoured them up: and frogs to deſtroy them.

47 He gave their fruit unto the caterpiller: and their labour unto the graſhopper.

48 He deſtroyed their vines with hail-ſtones: and their mulberry-trees with the froſt.

49 He ſmote their cattle alſo with hail-ſtones: and their flocks with hot thunder-bolts.

50 He caſt upon them the fierceneſs of his wrath, anger, diſpleaſure and trouble: and ſent evil angels among them.

51 He made a way to his indignation, and ſpared not their ſoul from death: but gave their life over to the peſtilence.

52 And ſmote all the firſt-born in Egypt: the moſt principal and mightieſt in the dwellings of Ham.

53 But as for his own people, he led them forth like ſheep: and carried them in the wilderneſs like a flock.

54 He brought them out ſafely, that they ſhould not fear: and overwhelmed their enemies with the ſea.

55 And

55 And brought them within the borders of his ſanctuary: even to his mountain which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them: cauſed their land to be divided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his teſtimonies;

58 But turned their backs, and fell away like their forefathers: ſtarting aſide like a brokenbow.

59 For they grieved him with their hill-altars: and provoked him to diſpleaſure with their images.

60 When God heard this he was wroth: and took ſore diſpleaſure at Iſrael;

61 So that he forſook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

64 The fire conſumed their young men: and their maidens were not given to marriage.

65 Their prieſts were ſlain with the ſword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of ſleep: and like a giant refreſhed with wine.

67 He ſmote his enemies in the hinder parts: and put them to a perpetual ſhame.

68 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim;

69 But choſe the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He choſe David alſo his ſervant: and took him away from the ſheep-folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Iſrael his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Morning Prayer.

Pſalm 79. *Deus, venerunt.*

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jeruſalem an heap of ſtones.

2 The dead bodies of thy ſervants have they given to be meat unto the fowls of the air: and the fleſh of thy ſaints unto the beaſts of the land.

3 Their blood have they ſhed like water on every ſide of Jeruſalem: and there was no man to bury them.

4 We are become an open ſhame to our enemies: a very ſcorn and deriſion unto them that are round about us.

5 Lord, how long wilt thou be angry: ſhall thy jealouſie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waſte his dwelling-place.

8 O remember not our old ſins, but have mercy upon us, and that ſoon: for we are come to great miſery.

9 Help us, O God of our ſalvation, for the glory of thy

Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Psalm 80. *Qui regis Israel.*

HEar, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and giveft them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it,

9 Thou madest room for it and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine,

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Psalm 81. *Exultate Deo.*

SIng ye merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob,

5 This

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee, what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice; and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkned unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the fineſt wheat-flour: and with hony out of the ſtony rock should I have ſatisfied thee.

Evening Prayer.

Psalm 82. *Deus ſtetit.*

GOd ſtandeth in the congregation of princes: he is judge among gods.

How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods; and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Psalm 83. *Deus, quis ſimilis?*

HOld not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin at the brook of Kison,

10 Who periſhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who ſay, Let us take to our ſelves: the houſes of God in poſſeſſion.

13 O my God, make them like unto a wheel: and as the ſtubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt: and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord: that they may ſeek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to ſhame and periſh.

18 And they ſhall know that thou whoſe Name is Jehovah: art only the moſt Higheſt over all the earth.

Pſalm 84. *Quam dilecta!*

O How amiable are the dwellings: thou Lord of hoſts!

2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoyce in the living God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young: even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy ways.

6 Who going through the vale of miſery, uſe it for a well: and the pools are filled with water.

7 They will go from ſtrength to ſtrength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hoſts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine Anointed.

10 For one day in thy court: is better than a thouſand.

11 I had rather be a doorkeeper in the houſe of my God: than to dwell in the tents of ungodlineſs.

12 For the Lord God is a light and defence: the Lord will give grace and worſhip, and no good thing ſhall he withhold from them that live a godly life.

13 O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

Pſalm 85. *Benedixiſti, Domine.*

LOrd, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.

2 Thou haſt forgiven the offence of thy people: and covered all their ſins.

3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelf from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger ceaſe from us.

5 Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

9 For

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Morning Prayer.

Psalm 86. *Inclina, Domine.*

BOw down thine ear, O Lord, and hear me: for I am poor, and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou dost.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorify thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me, may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Psalm 87. *Fundamenta ejus.*

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall be rehearse: all my fresh springs shall be in thee.

Psalm 88. *Domine Deus.*

O Lord God of my salvation, I have cried day and night

before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up, thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Evening Prayer.

Psalm 89. *Misericordias Domini.*

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth

earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oyl have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgments;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou hast abhorred, and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword; and givest him

him not victory in the battle.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortned: and covered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke that thy ſervants have: and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed: Praiſed be the Lord for evermore. Amen, and Amen.

Morning Prayer.

Pſalm 90. *Domine, refugium.*

LOrd, thou haſt been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction: again thou ſayſt, Come again, ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 So teach us to number our days: that we may apply our hearts unto wiſdom.

13 Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

14 O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the days of our life.

15 Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

16 Shew thy ſervants thy work and their children thy glory.

17 And the glorious Majeſty of the Lord our God be upon us: and proſper thou the work of our hands upon us, O proſper thou our handy-work.

Pſalm 91. *Qui habitat.*

WHoſo dwelleth under the defence of the moſt High ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord,

Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter: and from the noiſom peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the peſtilence that walketh in darkneſs: nor for the ſickneſs that deſtroyeth in the noon-day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

9 For thou, Lord, art my hope: thou haſt ſet thine houſe of defence very high.

10 There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee: to keep thee in all thy ways.

12 They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I ſatisfie him: and ſhew him my ſalvation.

Pſalm 92. *Bonum eſt confiteri.*

IT is a good thing to give thanks unto the Lord: and to ſing praiſes unto thy Name, O moſt Higheſt;

2 To tell of thy loving kindneſs early in the morning: and of thy truth in the night-ſeaſon;

3 Upon an inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works: and I will rejoyce in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oyl.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is:

and that there is no unrighteousness in him.

Evening Prayer.

Psalm 93. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Psalm 94 *Deus ultionum.*

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chasteneſt, O Lord: and teacheſt him in thy law.

13 That thou mayſt give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance;

15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: & condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Morn-

Morning Prayer.

Pſalm 95. *Venite, exultemus.*

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worſhip and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

9 When your fathers tempted me: proved me, and ſaw my works.

10 Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Pſalm 96. *Cantate Domino.*

O Sing unto the Lord a new ſong: ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worſhip are before him: power and honour are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip & power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world ſo faſt that it cannot be moved, and how that he ſhall judge the people righteouſly

11 Let the heavens rejoyce, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it: then ſhall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

Pſalm 97. *Dominus regnavit.*

THe Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgment are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Evening Prayer.

Psalm 98. *Cantate Domino.*

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel; and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

Psalm 99. *Dominus regnavit.*

THe Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The Kings power loveth judgment, thou hast prepared equity: thou hast executed judgment, and righteousness in Jacob.

5 O magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God,

God, and worſhip him upon his holy hill: for the Lord our God is holy.

Pſalm 100. *Jubilate Deo.*

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God; it is he that hath made us, and not we our ſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Pſalm 101. *Miſericordiam & judicium.*

MY ſong ſhall be of mercy and judgment: unto thee, O Lord, will I ſing.

2 O let me have underſtanding: in the way of godlineſs.

3 When wilt thou come unto me: I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand; I hate the ſins of unfaithfulneſs: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him will I deſtroy

7 Whoſo hath alſo a proud look, and high ſtomach: I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land: that they may dwell with me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe: he that telleth lies ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

Pſalm 102. *Domine, exaudi.*

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right ſoon

3 For my days are conſumed away like ſmoke: and my bones are burnt up as it were a firebrand.

4 My heart is ſmitten down, and withered like graſs: ſo that I forget to eat my bread.

5 For the voice of my groning: my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs: and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow: that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as is were bread: and mingled my drink with weeping;

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow: & I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion: for it is time

that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortned my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment,

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail,

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Psalm 103. *Benedic, anima mea.*

PRaise the Lord, O my soul: and all that is within me praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin: and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickedness.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind go-

eth over it, it is gone: & the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever upon them that fear him: and his righteouſneſs upon childrens children;

18 Even upon ſuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

20 O praiſe the Lord, ye angels of his, ye that excel in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe the Lord, all ye his hoſts: ye ſervants of his that do his pleaſure.

22 O ſpeak good of the Lord, all ye works of his, in all places of his dominion: praiſe thou the Lord, O my ſoul.

Evening Prayer.

Pſalm 104. *Benedic, anima mea.*

PRaiſe the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious: thou art clothed with majeſty and honour.

2 Thou deckeſt thy ſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid,

8 They go up as high as the hills, and down to the vallies beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers: which run among the hills.

11 All beaſts of the field drink thereof: and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattle: and green herb for the ſervice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerful countenance, and bread to ſtrengthen mans heart.

16 The trees of the Lord alſo are full of ſap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nefts: and the fir-trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

20 Thou makeſt darkneſs that it may be night: wherein all the beaſts of the foreſt do move.

21 The lions roring after their prey: do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together: and lay

lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayst give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou letteſt thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Morning Prayer.

Psalm 105. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name; tell the people what things he hath done.

2 O let your songs be of him, & praise him: and let your talking be of all his wonderous works.

3 Rejoyce in his holy Name; let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders and the judgments of his mouth;

6 O yeseed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Isaac;

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament,

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even kings for their sakes.

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had ſent a man before them: even Joſeph, who was ſold to be a bond-ſervant;

18 Whoſe feet they hurt in the ſtocks: the iron entred into his ſoul;

19 Until the time came that his cauſe was known: the word of the Lord tried him.

20 The king ſent and delivered him: the prince of the people let him go free.

21 He made him Lord alſo of his houſe: and ruler of all his ſubſtance;

22 That he might inform his princes after his will: and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And he increaſed his people exceedingly: and made them ſtronger than their enemies;

25 Whoſe heart turned ſo, that they hated his people: and dealt untruly with his ſervants.

26 Then ſent he Moſes his ſervant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkneſs, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and ſlew their fiſh.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He ſpake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailſtones for rain: and flames of fire in their land.

33 He ſmote their vines alſo and fig-trees: and deſtroyed the trees that were in their coaſts.

34 He ſpake the word, and the graſſhoppers came, and caterpillers innumerable: and did eat up all the graſs in their land, and devoured the fruit of their ground.

35 He ſmote all the firſt-born in their land: even the chief of all their ſtrength.

36 He brought them forth alſo with ſilver and gold: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He ſpread out a cloud to be a covering: and fire to give light in the night-ſeaſon.

39 At their deſire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of ſtone, and the waters flowed out: ſo that rivers ran in the dry places.

41 For why? he remembred his holy promiſe: and Abraham his ſervant.

42 And he brought forth his people with joy: and his choſen with gladneſs;

43 And gave them the lands of the heathen: and they took the labours of the people in poſſeſſion;

44 That they might keep his ſtatutes: and obſerve his laws.

Evening Prayer.

Pſalm 106. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe?

3 Bleſſed are they that alway keep judgment: and do righteouſneſs.

4 Remember me, O Lord, according to the favour that thou bearеſt unto thy people: O viſit me with thy ſalvation.

5 That

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgat his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour: who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among

the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Morning Prayer.

Psalm 107. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and

and declare the wonders that he doth for the children of men!

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word, and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

23 They that go down to the sea in ships and occupy their business in great waters,

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesseth them so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Evening Prayer.

Psalm 108. *Paratum cor meum.*

O God, my heart is ready, my heart is ready: I will sing and

and give praiſe with the beſt member that I have.

2 Awake thou lute and harp: I my ſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

9 Juda is my law-giver, Moab is my wath-pot: over Edom will I caſt out my ſhoe; upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city: and who will bring me into Edom?

11 Haſt not thou forſaken us, O God: and wilt not thou, O God, go forth with our hoſts?

12 O help us againſt the enemy: for vain is the help of man.

13 Through God we ſhall do great acts: and it is he that ſhall tread down our enemies.

Pſalm 109. *Deus laudum.*

HOld not thy tongue, O God of my praiſe: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my ſelf unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan ſtand at his right hand.

6 When ſentence is given upon him, let him be condemned: and let his prayer be turned into ſin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherleſs: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoil his labour.

11 Let there be no man to pity him: nor to have compaſſion upon his fatherleſs children.

12 Let his poſterity be deſtroyed: and in the next generation let his name be clean put out.

13 Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord: and let not the ſin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that becauſe his mind was not to do good: but perſecuted the poor helpleſs man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen unto him: he loved not bleſſing, therefore ſhall it be far from him.

17 He clothed himſelf with curſing like as with a raiment: and it ſhall come into his bowels like

like water, and like oyl into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy.

26 And they shall know, how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

Morning Prayer.

Psalm 110. *Dixit Dominus.*

THE Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy foot-stool.

2 The Lord shall send the rod of thy power out of Sion: rule thou even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free will-offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent: Thou art a priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Psalm 111. *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He

9 He sent redemption unto
his people: he hath command-
ed his covenant for ever; holy
and reverend is his Name.

10 The fear of the Lord is the
beginning of wisdom: a good
understanding have all they that
do thereafter; the praise of it
endureth for ever.

Psalm 112. *Beatus vir.*

Blessed is the man that feareth
the Lord: he hath great de-
light in his commandments.

2 His seed shall be mighty up-
on earth: the generation of the
faithful shall be blessed.

3 Riches and plenteousness
shall be in his house: and his right-
eousness endureth for ever.

4 Unto the godly there ariseth
up light in the darkness: he is
merciful, loving, and righteous.

5 A good man is merciful,
and lendeth: and will guide his
words with discretion.

6 For he shall never be moved:
and the righteous shall be had
in everlasting remembrance.

7 He will not be afraid of a-
ny evil tidings: for his heart
standeth fast, and believeth in
the Lord.

8 His heart is stablished, and
will not shrink: until he see his
desire upon his enemies.

9 He hath dispersed abroad,
and given to the poor: and his
righteousness remaineth for e-
ver; his horn shall be exalted
with honour.

10 The ungodly shall see it,
and it shall grieve him: he shall
gnash with his teeth, and con-
sume away; the desire of the
ungodly shall perish.

Psalm 113. *Laudate, pueri.*

PRaise the Lord, ye servants: O
praise the Name of the Lord.

2 Blessed be the Name of the
Lord: from this time forth for
evermore.

3 The Lord's Name is praised:
from the rising up of the sun, un-
to the going down of the same.

4 The Lord is high above all
heathen: and his glory above
the heavens.

5 Who is like unto the Lord
our God, that hath his dwelling
so high: and yet humbleth him-
self to behold the things that
are in heaven and earth?

6 He taketh up the simple out
of the dust: and lifteth the poor
out of the mire,

7 That he may set him with
the princes: even with the
princes of his people.

8 He maketh the barren wo-
man to keep house: and to be
a joyful mother of children.

Evening Prayer.

Psalm 114. *In exitu Israel.*

WHen Israel came out of E-
gypt: and the house of Ja-
cob from among the strange
people,

2 Juda was his sanctuary: and
Israel his dominion.

3 The sea saw that and fled:
Jordan was driven back.

4 The mountains skipped like
rams: and the little hills like
young sheep.

5 What aileth thee, O thou
sea, that thou fleddest: and thou
Jordan, that thou wast driven
back?

6 Ye mountains, that ye skip-
ped like rams: and ye little
hills like young sheep?

7 Tremble thou earth at the
presence of the Lord: at the
presence of the God of Jacob.

8 Who turned the hard rock
into a standing water: and the
flint-stone into a springing well.

Psalm 115. *Non nobis, Domine.*

NOt unto us, O Lord, not un-
to us, but unto thy Name
give the praise: for thy loving
mercy, and for thy truth's sake.

2 Where

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the work of mens hands.

5 They have mouths and ſpeak not: eyes have they and ſee not.

6 They have ears and hear not: noſes have they and ſmell not.

7 They have hands and handle not, feet have they and walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

Morning Prayer.

Pſalm 116. *Dilexi, quoniam.*

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call

call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Pſalm 117. *Laudate Dominum.*

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Pſalm 118. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confeſs: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord: than to put any confidence in man.

9 It is better to truſt in the Lord: than to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14 The Lord is my ſtrength and my ſong: and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtned and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſneſs: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head-ſtone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoyce and be glad in it.

25 Help me now, O Lord: O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the Lord: we have wiſhed you good luck, ye that are of the houſe of the Lord.

27 God is the Lord who hath ſhewed us light: bind the ſacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

Psalm 119. *Beati immaculati.*

BLessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corrigit?

WHerewithal shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches,

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

ODo well unto thy servant: that I may live and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have stuck unto thy testimonies:

monies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou haſt ſet my heart at liberty.

Morning Prayer.

Legem pone.

TEach me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my deſire.

4 Incline my heart unto thy teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O eſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LEt thy loving mercy come alſo unto me, O Lord: even thy ſalvation, according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So ſhall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo, even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandments: which I have loved.

8 My hands alſo will I lift up unto thy commandments which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

OThink upon thy ſervant, as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

4 For I remembred thine everlaſting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-ſeaſon: and have kept thy law.

8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.

4 I made haſte, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Benitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thousands of gold and silver.

¶Evening Prayer.

Manus tuæ fecerunt me.

THy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickned me.

6 I am thine, O save me: for I have sought thy commandments.

7 The

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

O Lord, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testimonies are my study.

4 I am wiser than the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than hony unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

Thy word is a lantern unto my feet: and a light unto my paths.

2 I have sworn, and am stedfastly purposed: to keep thy righteous judgments.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My soul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant

me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THy testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy judgment.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.

8 Thy word is true from everlaſting: all the judgments of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great ſpoils.

3 As for lies I hate and abhor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let my ſupplication come before thee: deliver me according to thy word.

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thee: and thy judgments ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy commandments.

Morning Prayer.

Pſalm 120. *Ad Dominum.*

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows with hot burning coals.

4 Wo is me, that I am conſtrained to dwell with Meſech: and to have my habitation among the tents of Kedar.

5 My ſoul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof: they make them ready to battle.

Pſalm 121. *Levavi oculos.*

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael:

rael: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the sun shall not burn thee by day; neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Psalm 122. *Lætatus sum.*

I Was glad when they said unto me: we will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a city: that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Psalm 123. *Ad te levavi oculos meos.*

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud.

Psalm 124. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say; if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord, who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

Psalm 125. *Qui confidunt.*

THey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 D

4 Do well, O Lord: unto thoſe that are good and true of heart.

5 As for ſuch as turn back unto their own wickedneſs: the Lord ſhall lead them forth with the evil doers, but peace ſhall be upon Iſrael.

Evening Prayer.

Pſalm 126. *In convertendo.*

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then ſaid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the ſouth.

6 They that ſow in tears: ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

Pſalm 127. *Niſi Dominus.*

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Pſalm 128. *Beati omnes.*

BLeſſed are all they that fear the Lord: and walk in his ways.

2 For thou ſhalt eat the labours of thine hands: O well is thee and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Pſalm 129. *Sæpe expugnaverunt.*

MAny a time have they fought againſt me from my youth up: may Iſrael now ſay.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that

binderth up the sheaves, his bosom.

8 So that they who go by say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

Psalm 130. *De profundis.*

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Psalm 131. *Domine, non est.*

LOrd, I am not high-minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

Morning Prayer.

Psalm 132. *Memento, Domine.*

LOrd, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house: nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest,

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant David's sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfie her poor with bread.

17 I will deck her priests with health: and her saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have

have ordained a lantern for mine Anointed.

19 As for his enemies, I ſhall clothe them with ſhame: but upon himſelf ſhall his crown flouriſh.

Pſalm 133. *Ecce, quam bonum.*

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for evermore.

Pſalm 134. *Ecce nunc.*

BEhold now, praiſe the Lord: all ye ſervants of the Lord;

2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.

3 Lift up your hands in the ſanctuary: and praiſe the Lord.

4 The Lord that made heaven and earth: give thee bleſſing out of Sion.

Pſalm 135. *Laudate Nomen.*

OPraiſe the Lord, laud ye the Name of the Lord: praiſe it, O ye ſervants of the Lord;

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven, and in earth: and in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 He ſmote the firſt-born of Egypt: both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: upon Pharaoh, and all his ſervants.

10 He ſmote divers nations: and ſlew mighty kings;

11 Sehon king of the Amorites, and Og the king of Baſan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Iſrael his people.

13 Thy Name, O Lord, endureth for ever: ſo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his ſervants.

15 As for the images of the heathen, they are but ſilver and gold: the work of mens hands.

16 They have mouths, and ſpeak not: eyes have they, but they ſee not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and ſo are all they that put their truſt in them.

19 Praiſe the Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Levi: ye that fear the Lord, praiſe the Lord.

21 Praiſed be the Lord out of Sion: who dwelleth at Jeruſalem.

Evening Prayer.

Psalm 136. *Confitemini.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembred us when we were in trouble: for his mercy endureth for ever;

24 And hath deliver us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Psalm 137. *Super flumina.*

BY the waters of Babylon we sat down and wept: when we remembred thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heaviness: Sing us one of the songs of Sion

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jeruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jeruſalem: how they ſaid, Down with it, down with it, even to the ground.

8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewardeth thee as thou haſt ſerved us.

9 Bleſſed ſhall he be, that taketh thy children: and throweth them againſt the ſtones.

Pſalm 138. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy Name, becauſe of thy loving kindneſs and truth: for thou haſt magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardſt me: and endueſt my ſoul with much ſtrength.

4 All the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thy hand upon the furiouſneſs of mine enemies, and thy right hand ſhall ſave me.

8 The Lord ſhall make good his loving kindneſs toward me: yea, thy mercy, O Lord, endureth for ever; deſpiſe not then the works of thine own hands.

Morning Prayer.

Pſalm 139. *Domine, probaſti.*

O Lord, thou haſt ſearched me out, and known me: thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed: and ſpieſt out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy preſence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there alſo.

8 If I take the wings of the morning: and remain in the uttermoſt parts of the ſea;

9 Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

10 If I ſay, Peradventure the darkneſs ſhall cover me: then ſhall my night be turned to day.

11 Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day: the darkneſs and light to thee are both alike.

12 For my reins are thine: thou haſt covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.

14 My bones are not hid from

thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were faſhioned: when as yet there was none of them.

17 How dear are thy counſels unto me, O God: O how great is the ſum of them

18 If I tell them, they are more in number than the ſand: when I wake up, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me, ye blood-thirſty men.

20 For they ſpeak unrighteouſly againſt thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

Pſalm 140. *Eripe me, Domine.*

DEliver me, O Lord, from the evil man: and preſerve me from the wicked man.

2 Who imagine miſchief in their hearts: and ſtir up ſtrife all the day long.

3 They have ſharpned their tongues like a ſerpent: adders poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battle.

8 Let not the ungodly have his deſire, O Lord: let not his miſchievous imaginations proſper, leſt they be too proud.

9 Let the miſchief of their own lips fall upon the head of them: that compaſs me about.

10 Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper upon the earth: evil ſhall hunt the wicked perſon to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cauſe of the helpleſs.

13 The righteous alſo ſhall give thanks unto thy Name: and the juſt ſhall continue in thy ſight.

Pſalm 141. *Domine, clamavi.*

LOrd, I call upon thee, haſte thee unto me: and conſider my voice, when I cry unto thee.

2 Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting up of my hands be an evening ſacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly; and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſs.

7 Let their judges be overthrown in ſtony places: that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my truſt, O caſt not out my ſoul.

10 Keep me from the ſnare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever eſcape them.

Evening Prayer.

Pſalm 142. *Voce mea ad Dominum.*

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him: and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs, thou kneweſt my path: in the way wherein I walked have they privily laid a ſnare for me.

4 I looked alſo upon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid: Thou art my hope and my portion in the land of the living.

7 Conſider my complaint: for I am brought very low.

8 O deliver me from my perſecuters: for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

Pſalm 143. *Domine, exaudi.*

HEar my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe my ſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Names ſake: and for thy righte-

righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Morning-Prayer.

Psalm 144. *Benedictus Dominus.*

BLessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people, who have the Lord for their God.

Psalm 145. *Exaltabo te, Deus.*

I Will magnifie thee, O God my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy

thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightineſs of thy kingdom: might be known unto men.

13 Thy kingdom is an everlaſting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand: and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever.

Pſalm 146. *Lauda, anima mea.*

PRaiſe the Lord, O my ſoul, while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth: and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God.

5 Who made heaven and earth, the ſea, and all that therein is: who keepeth his promiſe for ever.

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, he defendeth the fatherleſs and widow: as for the way of the ungodly he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

Evening Prayer.

Pſalm 147. *Laudate Dominum.*

O Praiſe the Lord, for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem: and gather together the out-caſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.

4 He telleth the number of the ſtars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, and herb for the uſe of men

9 Who

9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.

16 He giveth ſnow like wooll: and ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his ice like morſels: who is able to abide his froſt?

18 He ſendeth out his word and melteth them: he bloweth with his wind, and the waters flow.

19 He ſheweth his word unto Jacob: his ſtatutes and ordinances unto Iſrael.

20 He hath not dealt ſo with any nation: neither have the heathen knowledge of his laws.

Pſalm 148. *Laudate Dominum.*

O Praiſe the Lord of heaven: praiſe him in the height.

2 Praiſe him, all ye angels of his: praiſe him, all his hoſt.

3 Praiſe him, ſun and moon: praiſe him, all ye ſtars and light.

4 Praiſe him, all ye heavens: and ye waters that are above the heavens.

5 Let them praiſe the Name of the Lord: for he ſpake the word, and they were made, he commanded, and they were created.

6 He hath made them faſt for ever and ever: he hath given them a law which ſhall not be broken.

7 Praiſe the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, ſnow and vapours: wind and ſtorm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beaſts and all cattle: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name only is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people, all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

Pſalm 149. *Cantate Domino.*

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.

2 Let Iſrael rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

5 Let the ſaints be joyful with glory: let them rejoyce in their beds.

6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains;

chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

Pſalm 150. *Laudate Dominum.*

O Praiſe God in his holineſs: praiſe him in the firmament of his power.

2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.

3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.

6 Let every thing that hath breath: praiſe the Lord.

Forms of Prayer to be uſed at Sea.

¶ *The Morning and Evening Service to be uſed daily at Sea ſhall be the ſame which is appointed in the Book of Common Prayer.*

¶ *Theſe two following Prayers are to be alſo uſed in Her Majeſties Navy every day.*

O Eternal Lord God, who alone ſpreadeſt out the heavens, and ruleſt the raging of the Sea; who haſt compaſſed the waters with bounds, until day and night come to an end; Be pleaſed to receive into thy Almighty and moſt gracious protection, the perſons of us thy ſervants, and the Fleet in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy, that we may be a ſafeguard unto our moſt gracious Sovereign Lady Queen *Anne*, and her kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawful occaſions; that the inhabitants of our Iſland may in peace and quietneſs ſerve thee our God, and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praiſe and glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Collect.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Prayers to be uſed in Storms at Sea.*

O Moſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the ſea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: Save, Lord, or elſe we periſh. We confeſs when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy Word, and to obey thy commandments: but now we ſee how terrible thou art in all thy works

works of wonder; the great God to be feared above all: and therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son our Lord. *Amen.*

¶ *Or this.*

O Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save, Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roring ſea, that we being delivered from this diſtreſs, may live to ſerve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and ſave us for the infinite merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. *Amen.*

¶ *The Prayer to be ſaid before a fight at Sea againſt any Enemy.*

O Moſt powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity, that thou wouldſt take the cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battle to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *Short Prayers for ſingle perſons, that cannot meet to join in Prayer with others, by reaſon of the Fight or Storm.*

¶ *General Prayers.*

LOrd, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God that haſt made and ruleſt all things: O deliver us for thy Names ſake.

Thou art the great God to be feared above all: O ſave us that we may praiſe thee.

¶ *Special Prayers with reſpect to the Enemy.*

THou, O Lord, art juſt and powerful; O defend our cauſe againſt the face of the enemy.

O God, thou art a ſtrong tower of defence to all that flee unto thee: O ſave us from the violence of the enemy.

O Lord of hoſts, fight for us, that we may glorifie thee.

O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

¶ *Short Prayers in reſpect of the Storm.*

THou, O Lord, that ſtilleſt the raging of the ſea, hear, hear us, and ſave us, that we periſh not.

O bleſ-

O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a ſtorm, hear us, and ſave us, we beſeech thee.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

O Lord, hear us.
O Chriſt, hear us.

God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. Amen.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ *When there ſhall be imminent danger, as many as can be ſpared from neceſſary Service in the Ship, ſhall be called together, and make an humble Confeſſion of their ſins to God: in which every one ought ſeriouſly to reflect upon thoſe particular ſins of which his conſcience ſhall accuſe him: ſaying as followeth,*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and be heartily ſorry for theſe our miſdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſts ſake, forgive us all that is paſt; and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt, if there be any in the ſhip, pronounce this Abſolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Thankſgiving after a Storm.

Jubilate Deo. Pſalm 66.

OBe joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

Say unto God, O how wonderful art thou in thy works! through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

For

For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people; and ſuch as will not believe, ſhall not be able to exalt themſelves.

O praiſe our God, ye people: and make the voice of his praiſe to be heard;

Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

Thou broughteſt us into the ſnare: and laidſt trouble upon our loyns.

Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

I will go into thy houſe with burnt-offerings: and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

I called unto him with my mouth: and gave him praiſes with my tongue.

If I incline unto wickedneſs with mine heart: the Lord will not hear me.

But God hath heard me: and conſidered the voice of my prayer.

Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be; world without end. Amen.

Confitemini Domino. Pſalm 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the eaſt, and from the weſt: from the north, and from the ſouth.

They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

Hungry and thirſty: their ſoul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs.

Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron;

Becauſe

Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt High;

He alſo brought down their heart through heavineſs: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

He ſent his word, and healed them: and they were ſaved from their deſtruction.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs!

They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;

Theſe men ſee the works of the Lord: and his wonders in the deep.

For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs

For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

Then are they glad becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

Who turneth the floods into a wilderneſs: and drieth up the water-ſprings.

A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

Again, he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

And there he ſetteth the hungry: that they may build them a city to dwell in;

That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattle to decreaſe.

And again, when they are miniſhed and brought low: through

through oppreſſion, through any plague or trouble;

Though he ſuffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderneſs;

Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

The righteous will conſider this, and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

Whoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Collects of Thankſgiving.*

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; We thy poor creatures whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardſt us when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs; even when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended toward us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us how both winds and ſeas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorifie thy Name for this thy mercy in ſaving us when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more obedient to thy holy commandments; Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs, and righteouſneſs, all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

¶ *An Hymn of Praiſe and Thankſgiving, after a dangerous Tempeſt.*

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: ſo great hath been his mercy towards us.

We found trouble and heavineſs: we were even at deaths door;

The waters of the ſea had well nigh covered us: the proud waters had well nigh gone over our ſoul;

The ſea rored: and the ſtormy wind lifted up the waves thereof;

We were carried up, as it were to heaven, and then down again into the deep: our ſoul melted within us, becauſe of trouble;

Then cried we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy Name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doth for the children of men

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God, who only doth wondrous things;

And bleſſed be the Name of his Majeſty for ever: and let every one of us ſay, Amen, Amen.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

2 Cor. 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all. *Amen.*

After Victory or Deliverance from an Enemy.

¶ *A Pſalm or Hymn of Praiſe and Thankſgiving after Victory.*

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us, and the ſtream had gone over our ſoul: the deep waters of the proud had gone over our ſoul.

But praiſed be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty ſalvation for us.

We got not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us;

There-

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Bleſſed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, *&c.* As it was in the beginning, *&c.*

¶ *After this Hymn may be ſung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whoſe hand is power and might, which none is able to withſtand; We bleſs and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the only giver of victory. And we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord: to whom with thee and the Holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *THE Office in the Common Prayer-Book may be uſed; Only inſtead of theſe words* [We therefore commit his body to the ground, Earth to earth, *&c.*] *ſay,*

WE therefore commit his body to the Deep, to be turned into corruption, looking for the reſurrection of the body (when the ſea ſhall give up her dead) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to ſubdue all things to himſelf.

A Form

A Form of Prayer with Thankſgiving, to be uſed yearly upon the Fifth Day of *November*; For the happy Deliverance of King *JAMES* I. and the three Eſtates of *England*, from the moſt Traiterous and Bloody intended Maſſacre by Gunpowder: And alſo for the Happy Arrival of His late Majeſty on this Day, for the Deliverance of our Church and Nation.

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days in all things; Except where it is hereafter otherwiſe appointed.*
¶ *If this Day ſhall happen to be Sunday, only the Collect proper for that Sunday ſhall be added to this Office in its place.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

THE Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs. *Pſal.* 103. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes. *ver.* 10.

¶ *Inſtead of* Venite, exultemus, *ſhall this Hymn following be uſed, one Verſe by the Prieſt, and another by the Clerk and People.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pſal.* 107. 1.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. ver. 2.

Many a time have they fought againſt me from my youth up: may Iſrael now ſay. *Pſal.* 129. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me. ver. 2.

They have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul. *Pſal.* 35. 7.

They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves. Pſal. 57. 7.

Great is our Lord, and great is his power: yea, and his wiſdom is infinite. *Pſal.* 147. 5.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the man of thy right hand: and upon the ſon of man whom thou madeſt ſo ſtrong for thine own ſelf. *Pſal.* 80. 17.

And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name. ver. 18.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms.* Lxiv. Cxxiv, Cxxv.

¶ *Proper Leſſons.*

The Firſt, 2 Sam. XXII.

Te Deum.

The Second, Acts XXIII.

Jubilate.

¶ *In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the Queen.*

Prieſt. O Lord, ſave the Queen.

People. Who putteth her truſt in thee.

Prieſt. Send her help from thy holy place.

People. And evermore mightily defend her.

Prieſt. Let her enemies have no advantage againſt her.

People. Let not the wicked approach to hurt her.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.*

ALmighty God, who haſt in all ages ſhewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal Truth, from the wicked Conſpiracies, and malicious Practices of all the enemies thereof; We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty deliverance of our late gracious Sovereign King *James* the Firſt, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then aſſembled in Parliament, by Popiſh Treachery appointed as ſheep to the ſlaughter, in a moſt barbarous and ſavage manner, beyond the examples of former ages. From this unnatural conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be aſcribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

ACcept alſo, moſt gracious God, of our unfeigned thanks for filling our hearts again with joy and gladneſs, after the time that thou haſt afflicted us, and putting a new ſong into our mouths, by bringing his late Majeſty upon this Day, for the Deliverance of our Church and Nation from Popiſh Tyranny and Arbitrary Power. We adore the wiſdom and juſtice of thy Providence, which ſo timely interpoſed in our extreme danger, and diſappointed all the deſigns of our enemies. We beſeech thee give us ſuch a lively and laſting ſenſe of what thou didſt then, and haſt ſince that time done for us, that we may not grow ſecure and careleſs in our obedience, by preſuming upon thy great and undeſerved goodneſs; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion which thou haſt in a marvellous manner preſerved to us. Let truth and juſtice, brotherly kindneſs and charity, devotion and piety, concord and unity, with all other virtues to flouriſh among us, that they may be the ſtability of our Times, and make this Church a praiſe in the earth. All which we humbly beg for the ſake of our bleſſed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which followeth.*

ALmighty God and heavenly Father, who of thy gracious

gracious providence, and tender mercy towards us, didſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked Enterprize, plotted and intended this day to be executed againſt the King, and the whole State of *England*, for the ſubverſion of the Government, and Religion eſtabliſhed among us; and didſt likewiſe upon this day wonderfully conduct thy Servant our late King, and bring him ſafely into *England*, to preſerve us from the late attempts of our enemies to bereave us of our religion and laws: We moſt humbly praiſe and magnifie thy moſt glorious Name, for thy unſpeakable goodneſs towards us, expreſſed in both theſe acts of thy mercy. We confeſs it has been of thy mercy alone, that we are not conſumed: for our ſins have cried to heaven againſt us; and our iniquities juſtly called for vengeance upon us. But thou haſt not dealt with us after our ſins nor rewarded us after our iniquities; nor given us over, as we deſerved, to be a prey to our enemies; but haſt in mercy delivered us from their malice, and preſerved us from death and deſtruction. Let the conſideration of this thy repeated goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruin. And increaſe in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayſt ſtill continue thy favour with the light of thy Goſpel, to us and our poſterity for evermore; and that for thy dear Sons ſake, Jeſus Chriſt our only Mediator and Advocate, *Amen*.

¶ *Inſtead of the Prayer* [in time of War and Tumults] *ſhall be uſed this Prayer following.*

O Lord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty protector, and ſcatter our enemies that delight in blood. Infatuate, and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *Anne*, and all that are put in authority under her, with judgment and juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail againſt us, or triumph in the ruin of thy Church among us: But that our gracious Sovereign and her Realms being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy congregation, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion-Service, inſtead of the Collect for the day, ſhall this which followeth be uſed.*

Eternal God, and our moſt mighty protector, we thy unworthy ſervants do humbly preſent our ſelves before thy Majeſty, acknowledging thy power, wiſdom and goodneſs in preſerving the King, and the Three Eſtates of *England* aſſembled in Parliament, from the deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for

making this Day again memorable by a freſh inſtance of thy loving kindneſs towards us. We bleſs thee for giving his late Majeſty a ſafe Arrival here, and for making all Oppoſition fall before him, till he became our King and Governor. We beſeech thee to protect and defend the Queen, and all the Royal Family, from all Treaſons and Conſpiracies; Preſerve her in thy faith, fear and love; Proſper her Reign with long happineſs here on earth; and crown her with everlaſting glory hereafter, through Jeſus Chriſt our only Saviour and Redeemer. *Amen.*

The Epiſtle. Rom. 13. 1.

LEt every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo: for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. S. Luke 9. 51.

AND it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem, and ſent meſſengers before his face: and they went and entred into a village of the Samaritans, to make ready for him. And they did not receive him, becauſe his face was as though he would go to Jeruſalem. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did? But he turned and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of. For the Son of man is not come to deſtroy mens lives, but to ſave them. And they went to another village.

¶ *After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets. *S. Mat.* 7. 12.

¶ *After the Prayer for the Church Militant, this following Prayer is to be uſed.*

O God, whoſe Name is excellent in all the earth, and thy Glory above the heavens; who on this day didſt miraculouſly preſerve our Church and State from the ſecret contrivance and helliſh malice of Popiſh Conſpirators; and on this day alſo didſt begin to give us a mighty deliverance from the open Tyranny and Oppreſſion of the ſame cruel and blood-thirſty Enemies: We bleſs and adore thy glorious Majeſty, as for

the former, ſo for this thy late marvellous loving kindneſs to our Church and Nation, in the Preſervation of our Religion and Liberties. And we humbly pray, that the devout ſenſe of this thy repeated Mercy, may renew and increaſe in us a Spirit of Love and Thankfulneſs to thee its only Author; a Spirit of peaceable Submiſſion and Obedience to our gracious Soveraign Lady Queen *ANNE*; and a Spirit of fervent Zeal for our holy Religion, which now again thou haſt ſo wonderfully Reſcued, and Eſtabliſhed a bleſſing to us, and our Poſterity. And this we beg for Jeſus Chriſt his ſake. *Amen.*

A Form of Prayer with Faſting, to be uſed yearly upon the Thirtieth of *January*, being the Day of the Martyrdom of the bleſſed King *CHARLES* I. To Implore the mercy of God, That neither the Guilt of that Sacred and Innocent Blood, nor thoſe other ſins, by which God was provoked to deliver up both us and our King into the Hands of cruel and unreaſonable Men, may at any time hereafter be viſited upon us or our Poſterity.

¶ *If this Day ſhall happen to be Sunday, this Form of Prayer ſhall be uſed, and the Faſt kept the next Day following. And upon the Lords Day next before the Day to be kept, at Morning Prayer immediately after the* Nicene Creed, *Notice ſhall be given for the due obſervation of the ſaid Day.*

¶ *The Service on the Day ſhall be the ſame with the uſual Office for Holy-days in all things: Except where it is in this Office otherwiſe appointed.*

The Order for Morning Prayer.

¶ *He that miniſtreth, ſhall begin with one or more of theſe Sentences.*

TO the Lord our God belong mercies and forgivenеſſes, tho' we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* ix. 9, 10.

Correct us, O Lord, but with judgment; not in thine anger: leſt thou bring us to nothing. *Jer.* x. 24.

Enter not into judgment with thy ſervants, O Lord: for in thy ſight ſhall no man living be juſtified. *Pſal.* cxliii. 2.

¶ *Inſtead of* Venite, exultemus, *the Hymn following ſhall be ſaid or ſung; one verſe by the Prieſt, another by the Clerk and People.*

RIghteous art thou, O Lord: and juſt are thy judgments! *Pſal.* 119. 137.

Thou art juſt, O Lord, in all that is brought upon us: for thou haſt done right, but we have done wickedly. Neh. 9. 33.

Nevertheleſs my feet were almoſt gone: my treadings had well nigh ſlipt. *Pſal.* 73. 2.

For why? I was grieved at the wicked: I did alſo ſee the ungodly in ſuch proſperity. Pſal. 73. 3.

The people ſtood up, and the rulers took counſel together: againſt the Lord, and againſt his Anointed. *Pſal.* 2. 2.

They caſt their heads together with one conſent: and were confederate againſt him. Pſal. 83. 5.

He heard the blaſphemy of the multitude, and fear was on every ſide: while they conſpired together againſt him, to take away his life. *Pſal.* 31. 15.

They ſpoke againſt him with falſe tongues, and compaſt him about with words of hatred: and fought againſt him without a cauſe. Pſal. 109. 2.

Yea, his own familiar friends whom he truſted: they that eat of his bread, laid great wait for him. *Pſal* 41. 9.

They rewarded him evil for good: to the great diſcomfort of his ſoul. Pſal. 35. 12.

They took their counſel together, ſaying, God hath forſaken him: perſecute him, and take him, for there is none to deliver him. *Pſal.* 71. 9.

The breath of our noſtrils, the Anointed of the Lord was taken in their pits: of whom we ſaid, Under his ſhadow we ſhall be ſafe. Lam. 4. 20.

The adverſary and the enemy entred into the gates of Jeruſalem: ſaying, When ſhall he die, and his name periſh? *ver.* 12 *Pſal.* 41. 5.

Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more. ver. 8.

Falſe witneſſes alſo did riſe up againſt him: they laid to his charge things that he knew not. *Pſal.* 35. 11.

For the ſins of the people, and the iniquities of the Prieſts: that ſhed the blood of the juſt in the midſt of Jeruſalem. Lam. 4. 13.

O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man. *Gen.* 49. 6.

Even the man of thy right hand: the Son of man whom thou haſt made ſo ſtrong for thine own ſelf. Pſal. 80 17.

In the ſight of the unwiſe he ſeemed to die: and his departure was taken for miſery. *Wiſd.* 3. 2.

They fools counted his life madneſs, and his end to be without honour: but he is in peace. Wiſd. 5. 4. & 3. 3.

For though he was puniſhed in the ſight of men: yet was his hope full of immortality. *Wiſd.* 3. 4.

How is he numbred with the children of God: and his lot is among the ſaints! Wiſd. 5. 5.

But, O Lord God, to whom vengeance belongeth; thou God, to whom vengeance belongeth, be favourable and gracious unto Sion. *Pſal.* 94. 1. & 51. 18.

Be merciful, O Lord, unto thy people, whom thou haſt redeemed: and lay not innocent blood unto our charge. Deut. 21. 8.

O ſhut not up our ſouls with ſinners: nor our lives with the blood-thirſty. *Pſal.* 26. 9.

Deliver us from blood-guiltineſs, O God, thou that art the God of our ſalvation: and our tongues ſhall ſing of thy righteouſneſs. Pſal. 51. 14.

For thou art the God, that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with me. *Pſal.* 5. 4.

Thou wilt deſtroy them that ſpeak leaſing: the Lord abhorreth the blood-thirſty, and deceitful man. ver. 6.

O how ſuddenly do they conſume: periſh, and come to a fearful end! *Pſal.* 73. 18.

Yea, even like as a dream, when one awaketh: ſo didſt thou make their image to vaniſh out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: juſt and true are thy ways, O King of Saints! *Apoc.* 15. 3.

Righteous art thou, O Lord: and juſt are thy judgments! Pſal. 119. 137.

Glory be to the Father, *&c. As it was in the beginning*, &c.

¶ *Proper Pſalms* ix, x, xi.

¶ *Proper Leſſons.*

The Firſt. 2 Sam. 1.

The Second S. Mat. xxvii.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two which next follow, be uſed.*

O Moſt mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men; who in thy heavy diſpleaſure didſt ſuffer the life of our late gracious Sovereign King *Charles* the Firſt, to be (as) this day taken away by the hands of cruel and bloody men: We thy ſinful creatures here aſſembled before thee, do in the behalf of all the people of this land, humbly confeſs, that they were the crying ſins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makeſt inquiſition for blood, lay not the guilt of this innocent blood (the ſhedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land, nor let it ever be required of us, or our poſterity. Be merciful, O Lord, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever: but pardon us for thy mercies ſake, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious; We magnifie thy Name for thine abundant grace beſtowed on our late Martyr'd Sovereign; by which he was enabled ſo cheerfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto blood; and even then, according to the ſame pattern, praying for his murderers. Let his memory, O Lord, be ever bleſſed among us; that we may follow the example of his courage and conſtancy, his meekneſs and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveneſs of our ſins; and all for Jeſus Chriſt his ſake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany* (*which ſhall always on this day be uſed*) *immediately after the Collect*, [We humbly beſeech thee, O Father, *&c.*] *the three Collects next following are to be read.*

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, thro' Chriſt our Lord. *Amen.*

OMoſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldſt not the death of a ſinner, but that he ſhould rather turn from his ſin

and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, faſting and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ *In the Communion Service, after the Prayer for the Queen,* [Almighty God, whoſe kingdom is everlaſting, *&c.*] *inſtead of the Collect for the day, ſhall theſe two be uſed.*

O moſt mighty God, *&c.*

Bleſſed Lord, in whoſe, *&c.*

As in the Morning Prayers.

The Epiſtle. 1 S. Pet. 2. 13.

SUbmit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as ſupreme; or unto governors, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing, ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth.

The Goſpel. S. Matt. 21. 33.

THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again he

he ſent other ſervants more than the firſt: and they did unto them likewiſe. But laſt of all he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the Lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons.

¶ *After the* Nicene *Creed, ſhall be read inſtead of the Sermon for that day, the firſt and ſecond parts of the Homily againſt Diſobedience and wilful Rebellion ſet forth by Authority; or the Miniſter who officiates, ſhall preach a Sermon of his own compoſing upon the ſame Argument.*

¶ *In the Offertory ſhall this Sentence be read.*

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. S. *Matth. vii.* 12.

¶ *After the Prayer* [For the whole State of Chriſts Church, *&c.*] *theſe two Collects following ſhall be uſed.*

O Lord, our heavenly Father, who didſt not puniſh us, as our ſins have deſerved, but haſt in the midſt of judgment remembred mercy; We acknowledge it thine eſpecial favour, that though for our many and great provocations, thou didſt ſuffer thine Anointed bleſſed King *Charles* the Firſt (as) this Day to fall into the hands of violent and blood-thirſty men, and barbarouſly to be murdered by them; yet thou didſt not leave us for ever, as ſheep without a ſhepherd, but by thy gracious providence didſt miraculouſly preſerve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the ſhadow of thy wings until their tyranny was overpaſt; and didſt bring him back, in thy good appointed time, to ſit upon the throne of his Father; and, together with the Royal Family, didſt reſtore to us our ancient Government in Church and State. For theſe thy great and unſpeakable mercies, we render to thee our moſt humble thanks from the bottom of our hearts; beſeeching thee ſtill to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign Queen *Anne*, a long and a happy Reign over us: So we, that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord and Saviour. *Amen.*

And grant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Hymn appointed to be uſed at Morning Prayer, inſtead of* Venite, exultemus, *ſhall here alſo be uſed before the Proper Pſalms.*

Righteous art thou, O Lord, &c.

¶ *Proper Pſalms.*
Lxxix, xciv, lxxxv.
¶ *Proper Leſſons.*

The Firſt, Jer. 12. or Dan. ix. to *ver.* 22.

The Second, Hebr. xi. 32; and xii. to *ver.* 7.

¶ *Inſtead of the firſt Collect at Evening Prayer, ſhall theſe two, which next follow, be uſed.*

O Bleſſed Lord God, who by thy wiſdom not only guideſt, and ordereſt all things moſt ſuitably to thine own juſtice; but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy ſinful people do here fall down before thee, confeſſing that thy judgments were right, in permitting cruel men, ſons of Belial, as this day, to embrue their hands in the blood of thine Anointed; we having drawn down the ſame upon our ſelves, by the great and long provocations of our ſins againſt thee. For which we do therefore here humble our ſelves before thee; imploring thy mercy for the pardon of them all; and that thou wouldſt deliver this Nation from blood guiltineſs, (that of this day eſpecially) and turn from us and our poſterity all thoſe judgments which we by our ſins have deſerved: Grant this for the all ſufficient merits of thy Son our Saviour Jeſus Chriſt. *Amen.*

BLeſſed God, juſt and powerful, who didſt permit thy dear Servant, our late dread Sovereign King *Charles* the Firſt, to be, as upon this day, given up to the violent outrages of wicked men, to be deſpitefully uſed, and at laſt murdered by them: Though we cannot reflect upon ſo foul an act, but with horror and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace which then ſhined forth in thine Anointed; whom thou wert pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch an height of violence as to kill him, and to take poſſeſſion of his throne; yet didſt thou in great mercy preſerve his ſon, whoſe right it was, and at length by a wonderful providence bring him back and ſet him thereon, to reſtore thy true Religion, and to ſettle peace amongſt us: For which we glorifie thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Immediately after the Collect,* [Lighten our darkneſs, &c.] *ſhall theſe three next following be uſed.*

O Lord, we beſeech thee, &c.
O moſt mighty God, &c.
Turn thou us, O good Lord &c.
As before at Morning Prayer.

¶ *Immediately before the Prayer of Saint Chryſoſtom ſhall this Collect, which next followeth be uſed.*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and

and thy judgments like the great deep; and who by that barbarous murder, as upon this day committed upon the Sacred Perſon of thine Anointed, haſt taught us, that neither the greateſt of kings, nor the beſt of men, are more ſecure from violence, than from natural death: Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendor of any thing that is great, nor the conceit of any thing that is good in us may any ways withdraw our eyes from looking upon our ſelves as ſinful duſt and aſhes: But that according to the example of this thy bleſſed Martyr, we may preſs forward toward the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf denial, charity and conſtant perſeverance unto the end; And all this for thy Son our Lord Jeſus Chriſt his ſake: To whom with thee and the Holy Ghoſt, be all honour and glory world without end. *Amen.*

A Form of Prayer with Thankſgiving to Almighty God, for having put an end to the Great Rebellion, by the Reſtitution of the King and Royal Family, and the Reſtauration of the Government after many years Interruption: Which unſpeakable Mercies were wonderfully completed upon the Twenty ninth of *May*, in the Year 1660. And in Memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept Holy.

¶ *The Act of Parliament made in the Twelfth, and Confirmed in the Thirteenth Year of King* Charles *the Second, for the obſervation of the Twenty ninth Day of* May *yearly, as a Day of Publick Thankſgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed, on the Lords day next before every ſuch Twenty ninth of* May, *and notice to be given for the due obſervation of the ſaid Day.*

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days; except where it is in this Office otherwiſe appointed.*

¶ *If this Day ſhall happen to be* Aſcenſion-day, *or* Whitſunday, *the Collects of this Office are to be added to the Offices of thoſe Feſtivals in their proper places; And if* Munday *or* Tueſday *in* Whitſun-Week, *or* Trinity-Sunday, *the proper Pſalms here appointed for this Day, inſtead of thoſe of ordinary courſe, ſhall be alſo uſed, and the Collects added as before; And in all theſe caſes the reſt of this Office ſhall be omitted: but if it ſhall happen to be any other Sunday, this whole Office ſhall be uſed, as it followeth, entirely. And what Feſtival ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving, the following Hymn appointed inſtead of* Venite, exultemus, *ſhall be conſtantly uſed.*

¶ *Morning Prayer shall begin with these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

It is of the Lords mercies that we were not consumed: because his compassions fail not. *Lam. iii. 22.*

¶ *Instead of* Venite, exultemus, *shall be said or sung this Hymn following; One Verse by the Priest, and another by the Clerk and People.*

MY song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psal. lxxxix. 1.*

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psal. cxi. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? *Psal. cvi. 2.*

The works of the Lord are great: sought out of all them that have pleasure therein. Psal. cxi. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psal. cxlvii. 6.*

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong. Psal. ciii. 6.

For he will not always be chiding: neither keepeth he his anger for ever. *verse 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. verse 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *ver. 11.*

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. verse 13.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psal. lxvi. 9.*

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. ver. 11.

Oh, how great troubles and adversities hast thou shewed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Psal. lxxi. 18.*

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. Psal. cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psal. lxxxv. 1.*

God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies. Psal. lix. 10.

They are brought down and fallen: but we are risen and stand upright. *Psal. xx. 8.*

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. Psal. xxxvi. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psal. cxv. 12.*

He shall bless them that fear the Lord: both small and great. verse 13.

O that men would therefore praise the Lord for his good-

ness;

neſs: and declare the wonders that he doth for the children of men! *Pſal. cvii.* 21.

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs. verſe 22.

And not hide them from the children of the generations to come: but ſhew the honour of the Lord, his mighty and wonderful works that he hath done. *Pſal. lxxviii.* 4.

That our poſterity may alſo know them, and the children that are yet unborn: and not be as their forefathers, a faithleſs and ſtubborn generation. Pſal. 78. 6, 9.

Give thanks, O Iſrael, unto God the Lord, in the congregations: from the ground of the heart. *Pſal. lxviii.* 26.

Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. verſe 19.

O let the wickedneſs of the wicked come to an end: but eſtabliſh thou the righteous. *Pſal. vii.* 9.

Let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as love thy ſalvation, ſay always, The Lord be praiſed. Pſal. xl. 19.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms.*

CXXIV, CXXVI, CXXIX, CXVIII.

¶ *Proper Leſſons.*

The Firſt, 2 Sam. 19. ver. 9. *or* Numb. 15. Te Deum.

The Second, The Epiſtle of Saint Jude. Jubilate Deo.

¶ *The Suffrages next after the Creed ſhall ſtand thus.*

Prieſt. O Lord ſhew thy mercy upon us.

Anſwer. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the Queen.

Anſwer. *Who putteth her truſt in thee.*

Prieſt. Send her help from thy holy place.

Anſwer. *And evermore mightily defend her.*

Prieſt. Let her enemies have no advantage againſt her.

Anſwer. *Let not the wicked approach to hurt her.*

Prieſt. Endue thy Miniſters with righteouſneſs.

Anſwer. *And make thy choſen people joyful.*

Prieſt. Give peace in our time, O Lord.

Anſwer. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower,

Anſwer. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer.

Anſwer. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two which follow be uſed.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their Enemies; We yield thee praiſe and thanks for the wonderful deliverance of theſe Kingdoms from THE GREAT REBELLION, and all the Miſeries and Oppreſſions conſequent thereupon; under which they had ſo long groned,

groned. We acknowledge it thy goodneſs that we were not utterly delivered over as a prey unto them: Beſeeching thee ſtill to continue ſuch thy Mercies towards us; that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous Providence didſt deliver us out of our miſerable Confuſions, by reſtoring to us, and to his own juſt and undoubted rights, our then moſt gracious Sovereign Lord, thy Servant King *Charles* the Second, (notwithſtanding all the power and malice of his enemies) and by placing him in the Throne of theſe kingdoms; thereby reſtoring alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs, to acknowledge thine unſpeakable goodneſs herein, as upon this day, ſhewed unto us, and to offer up our ſacrifice of praiſe for the ſame, unto thy great and glorious Name; humbly beſeeching thee to accept this our unfeigned though unworthy Oblation of our ſelves: Vowing all holy obedience in thought, word and work, unto thy divine Majeſty; and promiſing in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now ſet over us, and to her Heirs after her: Whom we beſeech thee to bleſs with all increaſe of Grace, Honour and Happineſs in this world, and to crown her with Immortality and Glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany, (which ſhall always this day be uſed) after the Collect,* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which next followeth.*

ALmighty God, who haſt in all ages ſhewed forth thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal Truth, from the malicious Conſpiracies, and wicked Practices of all their enemies: We yield unto thee from the very bottom of our hearts unfeigned thanks and praiſe, as for thy many great and publick Mercies, ſo eſpecially for that ſignal and wonderful Deliverance by thy wiſe and good providence, as upon this day, completed and vouchſafed to our then moſt gracious Sovereign King *Charles* the Second, and all the Royal Family: And in them and with them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Uſurpation and Tyranny of ungodly and cruel men, and from the ſad confuſions and ruin thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy mercy; not our foreſight, but thy providence; not our own arm, but thy right hand, and thine arm, and the light of thy countenance did reſcue and deliver us; even becauſe

becauſe thou hadſt a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all honour, glory and praiſe, with moſt humble and hearty thanks, In all Churches of the Saints: Even ſo, bleſſed be the Lord our God, who alone doth wondrous things; And bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and Saviour. *Amen.*

¶ *In the Communion-Service, immediately before the reading of the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the Queen, and the Collect of the Day.*

O Almighty God, who art a ſtrong Tower of Defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thanks for the wonderful deliverance of theſe Kingdoms from THE GREAT REBELLION, and all the miſeries and oppreſſions conſequent thereupon, under which they had ſo long groned. We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them: Beſeeching thee ſtill to continue ſuch thy Mercies towards us; that all the World may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous Providence didſt deliver us out of our miſerable Confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Sovereign Lord, thy Servant King *Charles* the Second, (notwithſtanding all the power and malice of his enemies) and by placing him in the Throne of theſe Kingdoms; thereby reſtoring alſo unto us the publick and free Profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs, to acknowledge thine unſpeakable goodneſs herein, as upon this day ſhewed unto us, and to offer up our ſacrifice of praiſe for the ſame, unto thy great and glorious Name; humbly beſeeching thee to accept this our unfeigned though unworthy oblation of our ſelves: Vowing all holy obedience in thought, word and work, unto thy Divine Majeſty; and promiſing in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now ſet over us, and to her Heirs after her: Whom we beſeech thee to bleſs with all increaſe of grace, honour and happineſs in this world, and to crown her with immortality and glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *The Epiſtle.* 1 S. Pet. II. 11---17.

¶ *The Goſpel.* S. Matth. XXII. 16---22.

¶ *In the Offertory ſhall this Sentence be read.*

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. *S. Matth.* 7. 21.

¶ *After*

¶ *After the Prayer* [For the whole ſtate of Chriſts Church, *&c.*] *this Collect following ſhall be uſed.*

ALmighty God and heavenly Father, who of thine infinite and unſpeakable goodneſs towards us, didſt in a moſt extraordinary and wonderful manner diſappoint and overthrow the wicked Deſigns of thoſe traiterous, heady and high minded men, who under the preſence of Religion, and thy moſt holy Name, had contrived, and well nigh effected the utter deſtruction of this Church and Kingdom: As we do this Day moſt heartily and devoutly adore and magnifie thy glorious Name for this thine infinite gracious goodneſs already vouchſafed to us; ſo we moſt humbly beſeech thee to continue thy grace and favour towards us, hiding and covering us under the ſhadow of thy wings, that no ſuch diſmal calamity may ever again fall upon us. To this end ſend forth thy light and thy truth, for the diſcovery of theſe depths of Satan, this myſtery of iniquity. Infatuate and defeat all the ſecret counſels of the ungodly. Abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *ANNE*, and all that are put in Authority under her, with Judgment and Juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail againſt us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family, from all Treaſons and Conſpiracies. Be unto her an Helmet of Salvation, and a ſtrong Tower of Defence againſt the face of all her enemies. As for thoſe that are implacable, clothe them with ſhame and confuſion, but upon her ſelf and her poſterity let the Crown for ever flouriſh. So we that are thy people, and the ſheep of thy Paſture ſhall give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our only Saviour and Redeemer; to whom with thee, O Father, and God the Holy Ghoſt, be glory in the Church throughout all ages, world without end. *Amen.*

MARIE R.

OUR Will and Pleaſure is, That theſe Three Forms of Prayer and Service made for the Fifth of November, *the Thirtieth of* January, *and the Twenty ninth of* May, *be forthwith Printed and Publiſhed, and for the future annexed to the Book of Common Prayer and Liturgy of the Church of* England, *to be uſed Yearly on the ſaid Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Univerſities, and of Our Colleges of* Eaton *and* Winchester, *and in all Pariſh-Churches and Chapels within Our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon* Tweed.

Given at Our Court at *Whitehall* the Sixth Day of *October* 1692. in the Fourth Year of Our Reign.

By Her Majeſties Command,

Nottingham.

A Form of Prayer with Thanksgiving to Almighty God to be used in all Churches and Chapels within this Realm, every Year upon the Eighth Day of *March*: Being the Day on which Her Majesty began her Happy Reign.

¶ *The Service shall be the same with the usual Office for Holy-days in all things; Except where it is in this Office otherwise appointed.*

¶ *If this day shall happen to be Sunday, the Proper Office for that Sunday shall be wholly omitted, and this used instead of it: But however it shall happen, there shall be notice thereof given publickly in the Church the Sunday before.*

¶ *Morning Prayer shall begin with these Sentences.*

I Exhort that first of all, Supplications, Prayers, Intercessions, and giving of thanks, be made for all men: for Kings and all that are in Authority; That we may lead a quiet, and peaceable life in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 *Tim.* 2. 1, 2, 3.

If we say that we have no sin, we deceive our selves, and the truth is not in us; But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* 1. 8, 9.

¶ *Instead of* Venite, exultemus, *the Hymn following shall be said or sung: One verse by the Priest, and another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the world! *Psal.* 8. 1.

Lord, what is Man, that thou hast such respect unto him: or the Son of Man, that thou so regardest him! Psal. 144. 3.

Thou hast made him little lower than the Angels: and thou crownest him with Glory and Honour. *Psal.* 8. 5.

Thou makest him to have Dominion over the Works of thine Hands: and thou hast put all things in subjection under his feet. verse 6.

Behold, O God our Defender: and look upon the face of thine Anointed. *Psal.* 84. 9.

O hold thou up her Goings in thy Paths: that her Footsteps slip not. Psal. 17. 5.

Grant the Queen a long life: and make her glad with the joy of thy Countenance. *Psal.* 61. 6. & 21. 6.

Let her dwell before thee for ever: O prepare thy loving Mercy and Faithfulness, that they may preserve her. Psal. 61. 7.

In her time let the Righteous flourish: and let Peace be in all our Borders. *Psal* 72. 7. & 147. 14.

As for her Enemies, clothe them with shame: but upon her self let her Crown flourish. Psal. 132. 19.

Blessed be the Lord God, even the God of Israel: which only doth wondrous things. *Psal* 72. 18.

And blessed be the Name of his Majesty for ever: and all the Earth shall be filled with his Majesty. Amen, Amen. verse 19.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Pro-

¶ *Proper Pſalms are* XX, XXI, CI.

¶ *Proper Leſſons.*

The Firſt, Prov. viii. *beginning* Verſe 13. *Te Deum.*

The Second, Rom. xiii *Jubilate Deo.*

¶ *The Suffrages next after the Creed ſhall ſtand thus.*

Prieſt. O Lord, ſhew thy mercy upon us.

Anſwer. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the Queen.

Anſw. *Who putteth her truſt in thee.*

Prieſt. Send her help from thy holy place.

Anſw. *And evermore mightily defend her.*

Prieſt. Let her enemies have no advantage againſt her.

Anſw. *Let not the wicked approach to hurt her.*

Prieſt. Endue thy Miniſters with righteouſneſs.

Anſw. *And make thy choſen people joyful.*

Prieſt. O Lord, ſave thy people.

Anſw. *And bleſs thine inheritance.*

Prieſt. Give peace in our time, O Lord.

Anſw. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower,

Anſw. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer

Anſw. *And let our cry come unto thee.*

¶ *Inſtead of the Firſt Collect at Morning Prayer, ſhall be uſed this following Collect of Thankſgiving for Her Majeſties Acceſſion to the Throne.*

ALmighty God, who ruleſt over all the Kingdoms of the World, and diſpoſeſt of them according to thy good pleaſure; We yield thee unfeigned thanks, for that thou waſt pleaſed, as on this day, to place thy ſervant our Sovereign Lady Queen *ANNE* upon the Throne of theſe Realms. Let thy wiſdom be her guide, and let thine arm ſtrengthen her: let juſtice, truth and holineſs, let peace and love, and all thoſe virtues that adorn the Chriſtian Profeſſion, flouriſh in her days; Direct all her Counſels and Endeavours to thy Glory, and the Welfare of her People; and give us Grace to obey her cheerfully and willingly for Conſcience ſake, that neither our ſinful paſſions, nor our private intereſts may diſappoint her Cares for the Publick Good; let her always poſſeſs the hearts of her People, that they may never be wanting in Honour to her Perſon, and Dutiful Submiſſion to her Authority; let her Reign be long and proſperous, and Crown her with Immortality in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always be uſed upon this Day) after the Collect* [We humbly beſeech thee, O Father,] *ſhall the following Prayer (for the Queen and Royal Family) be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven and earth, receive our humble Prayers, with our hearty Thankſgivings for our Sovereign Lady *Anne*, as on this day, ſet over us by thy Grace and Providence to be our Queen, and ſo together with her bleſs the Princeſs *Sophia*, and the whole Royal Family, that they all ever truſting in thy goodneſs, pro-

protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace joy and honour, a long and happy life upon earth, and after death obtain everlasting life and glory in the Kingdom of Heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect, for Gods Protection of the Queen against all her enemies.*

MOst gracious God, who hast set thy servant ANNE our Queen upon the Throne of her Ancestors, we most humbly beseech thee to protect her on the same from all the dangers to which she may be exposed; Do thou weaken the hands, blast the designs, and defeat the enterprises of all her Enemies, that no secret Conspiracies nor open Violences may disquiet her Reign; but that being safely kept under the shadow of thy Wing, and supported by thy Power, she may triumph over all Opposition, that so the world may acknowledge Thee to be her Defender and mighty Deliverer in all Difficulties and Adversities, thro' Jesus Christ our Lord. *Amen.*

¶ *Then shall follow the Prayer, in the time of War and Tumults.*

¶ *Then the Prayer for the High Court of Parliament (if Sitting.)*

¶ *In the Communion-Service immediately before the Reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as Supreme Governor of this Church.*

BLessed Lord, who hast called Christian Princes to the Defence of thy faith, and hast made it their Duty to promote the Spiritual Welfare together with the Temporal Interest of their People; We acknowledge with humble and thankful hearts thy great Goodness to us, in setting thy Servant our most Gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly Graces that are requisite for so high a Trust; Let the work of thee her God prosper in her hands; Let her Eyes behold the Success of her Designs for the Service of thy true Religion established amongst us; And make her a blessed Instrument of protecting and advancing thy Truth wherever it is Persecuted and Oppressed; Let Hypocrisie and Profaneness, Superstition and Idolatry fly before her Face; Let not Heresies and false Doctrines disturb the Peace of the Church, nor Schisms and needless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: So we that are thy People, and Sheep of thy Pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify

glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lords ſake: whether it be to the King, as ſupreme; or unto Governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Goſpel. S. Matth. 22. 16.

AND they ſent out unto him their diſciples with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Cæſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Cæſars. Then ſaith he unto them, Render therefore unto Cæſar the things which are Cæſars: and unto God the things that are Gods. When they heard theſe words, they marvelled, and left him, and went their way.

¶ *After the* Nicene *Creed, ſhall follow the Sermon.*

¶ *In the Offertory ſhall this Sentence be read.*

Godlineſs is great riches, if a man be content with that he hath; for we brought nothing into the World, neither can we carry any thing out. 1 *Tim.* 6. 6, 7.

¶ *After the Prayer* [For the whole ſtate of Chriſts Church, *&c.*] *theſe Collects following ſhall be uſed.*

GRant, O Lord, we beſeech thee, that the courſe of this World may be ſo peaceably ordered by thy Governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we ask, and our ignorance in asking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot ask, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

THE peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

ANNE R.

OUr Will and Pleaſure is, That this Form of Prayer with Thankſgiving for the Eighth Day of March, be forthwith Printed and Publiſhed, and be uſed yearly on the ſaid Day, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Univerſities, and of Our Colleges of Eaton and Wincheſter, and in all Pariſh-Churches and Chapels within our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at our Court at St. *James's*, the Seventh Day of *February*, 170$\frac{3}{4}$. In the Second Year of Our Reign.

By Her Majeſties Command,

Nottingham.

At the HEALING.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Holy Goſpel is written in the 16th Chapter of Saint *Mark*, beginning at the 14th Verſe.

JEſus appeared unto the Eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe; In my Name they ſhall caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; *They ſhall lay their hands on the ſick, and they ſhall recover.* So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following.

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, The Power, and the Glory, For ever and ever. Amen.

¶ *Then ſhall the infirm Perſons, one by one, be preſented to the Queen upon their Knees, and as every one is preſented, and while the Queen is laying Her Hands upon them, and putting the Gold about their Necks, the Chaplain that officiates, turning himſelf to Her Majeſty ſhall ſay the ſe words following.*

GOd give a bleſſing to this Work; And grant that *theſe* ſick *Perſons* on whom the Queen *lays* her Hands, may recover, through Jeſus Chriſt our Lord.

¶ *After all have been preſented, the Chaplain ſhall ſay,*

Verſ. O Lord, ſave thy ſervants.

Reſp. *Who put their truſt in thee.*

Theſe Anſwers are to be made by them that come to be Healed.

Verſ. Send them help from thy holy place.

Reſp. *And evermore mightily defend them.*

Verſ. Help us, O God of our Salvation.

Reſp. *And for the glory of thy Name, deliver us, and be merciful unto us ſinners, for thy Names ſake.*

Verſ.

Vers. O Lord, hear our prayers.

Resp. *And let our cry come unto thee.*

Let us pray.

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be shewed upon these thy servants, that they being healed of their infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen*

¶ *Then the Chaplain, standing with his face towards them that come to be healed, shall say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now, and evermore your defence, and make you know and feel, that there is none other Name under heaven given to man, in whom, and through whom you may receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

His

His Majesties Declaration.

BEing by Gods Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governor of the Church, within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own Religious Zeal, to conserve and maintain the Church committed to Our Charge, in the unity of true Religion, and in the bond of Peace: and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Common-wealth. We have therefore upon mature deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following.

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England*, agreeable to Gods Word: which We do therefore ratifie and confirm, requiring all Our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end We command to be new Printed, and this Our Declaration to be published therewith.

That We are Supreme Governor of the Church of *England*: And that if any Difference arise about the external Policy concerning *Injunctions*, *Canons*, and other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do, and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire, shall have Licence under Our Broad Seal, to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of *England* now established; from which We will not endure any varying or departing in the least Degree.

That for the present, though some Differences have been ill raised, yet We take comfort in this, that all Clergy-men within Our Realm, have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true usual, literal meaning of the said Articles, and that even in those curious Points in which the present Differences lie, men of all sorts take the Articles of the Church of

England to be for them; which is an Argument again, that none of them intend any Deſertion of the Articles eſtabliſhed.

That therefore in theſe both curious and unhappy Differences, which have for ſo many hundred years, in different times and Places exerciſed the Church of *Chriſt*, We will that all further curious ſearch be laid aſide, and theſe Diſputes ſhut up in Gods promiſes, as they be generally ſet forth to Us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter ſhall either Print or Preach to draw the Article aſide any way, but ſhall ſubmit to it in the plain and full meaning thereof; and ſhall not put his own Senſe or Comment to be the meaning of the Article, but ſhall take it in the literal and Grammatical Senſe.

That if any publick Reader in either our Univerſities, or any Head or Maſter of a College, or any other Perſon reſpectively in either of them, ſhall affix any new Senſe to any Article, or ſhall publickly read, determine or hold any publick Diſputation, or ſuffer any ſuch to be held either way, in either the Univerſities or Colleges reſpectively; or if any Divine in the Univerſities ſhall Preach or Print any thing either way, other than is already eſtabliſhed in Convocaion with Our Royal Aſſent; he, or they the Offenders ſhall be liable to Our Diſpleaſure, and the Churches Cenſure in Our Commiſſion Eccleſiaſtical, as well as any other: And We will ſee there ſhall be due Execution upon them.

ART I.

I. *Of Faith in the Holy Trinity.*

THere is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the maker, and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very man.*

THe Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one Person, never to be divided, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for Original guilt, but also for actual sins of men.

III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried: so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHrist did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all men at the last day.

V. *Of the Holy Ghost.*

THe Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father, and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for Salvation.*

HOly Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the Name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

¶ *Of the Names and Number of the Canonical* BOOKS.

Genesis,
Exodus,
Leviticus,
Numeri,
Deuteronomium,
Josue,
Judges,
Ruth,
The 1 *Book of Samuel,*
The 2 *Book of Samuel,*
The 1 *Book of Kings,*
The 2 *Book of Kings,*
The 1 *Book of Chronicles,*
The 2 *Book of Chronicles,*
The 1 *Book of Esdras,*
The 2 *Book of Esdras,*
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
4 *Prophets the greater,*
12 *Prophets the less.*

And the other Books (as *Hierome* ſaith) the Church doth read for example of life & inſtruction of manners; but yet doth it not apply them to eſtabliſh any Doctrine; Such are theſe following,

The 3 Book of Eſdras,
The 4 Book of Eſdras,
The Book of Tobias,
The Book of Judith,
The reſt of the Book of Heſter,
The Book of Wiſdom,
Jeſus the Son of Sirach,
Baruch the Prophet,
The Song of the three Children,
The Story of Suſanna,
Of Bel and the Dragon,
The Prayer of Manaſſes,
The 1 Book of Maccabees,
The 2 Book of Maccabees.

All the Books of the New Teſtament, as they are commonly received, we do receive and account them Canonical.

VII. *Of the Old Teſtament.*

THe Old Teſtament is not contrary to the New: for both in the Old and New Teſtament, everlaſting life is offered to mankind by Chriſt, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for tranſitory Promiſes. Although the Law given from God by Moſes, as touching Ceremonies and Rites, do not bind Chriſtian men, nor the Civil Precepts thereof ought of neceſſity to be received in any Commonwealth: yet notwithſtanding, no Chriſtian man whatſoever, is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Creeds.*

THe three Creeds, *Nice* Creed, *Athanaſius*'s Creed, and that which is commonly called the *Apoſtles* Creed, ought throughly to be received and believed: for they may be proved by moſt certain warrants of holy Scripture.

IX. *Of Original or Birth-Sin.*

ORiginal Sin ſtandeth not in the following of *Adam* (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-ſpring of *Adam*, whereby man is very far gone from original righteouſneſs, and is of his own nature inclined to evil, ſo that the fleſh luſteth always contrary to the ſpirit; and therefore in every perſon born into this world, it deſerveth Gods wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the luſt of the fleſh, called in Greek, φρόνημα σαρκὸς, which ſome do expound the wiſdom, ſome ſenſuality, ſome the affection, ſome the deſire of the fleſh, is not ſubject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apoſtle doth confeſs that concupiſcence and luſt hath of it ſelf the nature of ſin.

X. *Of Free-will.*

THe condition of man after the fall of *Adam*, is ſuch that he cannot turn and prepare himſelf by his own natural ſtrength and good works to faith and calling upon God: Wherefore we have no power to do good works pleaſant and acceptable to God, without the grace of God by Chriſt preventing us that we may have a good will and working with us when we have that good will.

XI. *Of*

XI. *Of the Juſtification of Man.*

WE are accounted righteous before God, only for the Merit of our Lord and Saviour Jeſus Chriſt by faith, and not for our own works, or deſervings. Wherefore, that we are juſtified by faith only, is a moſt wholſom Doctrine, and very full of comfort, as more largely is expreſſed in the Homily of Juſtification.

XII. *Of good Works.*

ALbeit that Good Works, which are the fruits of Faith, and follow after Juſtification, cannot put away our ſins, and endure the ſeverity of Gods Judgment; yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively Faith, inſomuch that by them a lively Faith may be as evidently known, as a tree diſcerned by the fruit.

XIII. *Of Works before Juſtification.*

WOrks done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſant to God, forasmuch as they ſpring not of Faith in Jeſu Chriſt neither do they make men meet to receive grace, or (as the School-Authors ſay) deſerve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of ſin.

XIV. *Of Works of Supererogation.*

VOluntary Works beſides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his ſake, than of bounden duty is required: Whereas Chriſt ſaith plainly, when ye have done all that are commanded to you, ſay, We are unprofitable ſervants.

XV. *Of Chriſt alone without Sin.*

CHriſt in the truth of our nature, was made like unto us in all things (ſin only except) from which he was clearly void, both in his fleſh, and in his ſpirit. He came to be a Lamb without ſpot, who by ſacrifice of himſelf once made, ſhould take away the ſins of the world: and ſin (as St. *John* ſaith) was not in him. But all we the reſt (although baptized and born again in Chriſt) yet offend in many things, and if we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.

XVI. *Of Sin after Baptiſm.*

NOt every deadly ſin willingly committed after Baptiſm, is ſin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after Baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin, and by the grace of God (we may) ariſe again, and amend our lives. And therefore they are to be condemned, which ſay they can no more ſin as long as they live here, or deny the place of forgiveneſs to ſuch as truly repent.

XVII. *Of Predeſtination and Election.*

PRedeſtination to life, is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly Decreed by his Counſel, ſecret to us, to deliver from curſe and damnation,

those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by Adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of Gods Predestination, is a most dangerous downfal, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive Gods Promises in such wise as they be generally set forth to us in holy Scripture. And in our doings, that will of God is to be followed, which we have expresly declared unto us in the Word of God.

XVIII. *Of obtaining Eternal Salvation only by the Name of Christ.*

THey also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THe visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministred according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Hierusalem*, *Alexandria*, and *Antioch*, have erred, so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THe Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to Decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI. *Of*

XXI. *Of the Authority of General Councils.*

GEneral Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THe Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Relques, and also Invocation of Saints, is a fond thing, vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministring in the Congregation.*

IT is not lawful for any man to take upon him the office of publick Preaching, or Ministring the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by men who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

XXIV. *Of Speaking in the Congregation in such a Tongue as the People understandeth.*

IT is a thing plainly repugnant to the Word God, and the Custom of the Primitive Church, to have Publick Prayer in the Church, or to Minister the Sacraments in a Tongue not understanded of the People.

XXV. *Of the Sacraments.*

SAcraments ordained of Christ, be not only badges or tokens of Christian mens Profession: but rather they be certain sure Witnesses, and effectual signs of Grace, and Gods good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholsom effect or operation: but they that receive them unworthily, purchase to themselves damnation, as St. *Paul* saith.

XXVI. *Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

ALthough in the visible Church the evil be ever mingled with the good, and sometime

forasmuch as they do not the same in their own name, but in Christs. and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs Institution and Promise, although they be ministred by evil men.

Nevertheless it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences : and finally being found guilty, by just judgment be deposed.

XXVII. *Of Baptism.*

BAptism is not only a Sign of Profession, and Mark of Difference, whereby Christian men are discerned from others that be not Christned : but it is also a Sign of Regeneration, or New Birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church : the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly Signed and Sealed : faith is confirmed, and grace increased by virtue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

XXVIII. *Of the Lords Supper.*

THe Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another : but rather it is a Sacrament of our Redemption by Christs Death : insomuch that to such as rightly, worthily and with faith receive the same the Bread which we break, is a partaking of the Body of Christ : and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ : but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lords Supper was not by Christs Ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked, which eat not the Body of Christ in the use of the Lords Supper.*

THe wicked, and such as be void of a lively faith, although they do carnally and visibly press with their Teeth (as St. *Augustine* saith) the Sacrament of the Body and Blood of Christ : yet in no wise are they Partakers of Christ, but rather to their Condemnation do eat and drink the Sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THe cup of the Lord is not to be denied to the Lay people

people: For both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministred to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THe Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both Original and Actual, and there is none other Satisfaction for sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits.

XXXII. *Of the Marriage of Priests.*

BIshops, Priests, and Deacons are not commanded by Gods Law, either to vow the Estate of single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian men, to Marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of Excommunicate Persons, how they are to be avoided.*

THat person which by open denunciation of the Church, is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken, of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath Authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of Countries, Times, and mens Manners, so that nothing be ordained against Gods Word. Whosoever, through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by Common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every particular or National Church, hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mans Authority, so that all things be done to edifying.

XXXV. *Of Homilies.*

THe second Book of Homilies, the several Titles whereof we have joined under this Article, doth contain a godly and wholsom Doctrine, and necessary for these Times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the People.

¶ Of the Names of the Homilies.

1 *OF the right use of the Church.*
2 *Against Peril of Idolatry.*

3 *Of*

3 *Of Repairing and keeping Clean of Churches.*
4 *Of Good Works, first of Fasting.*
5 *Against Gluttony and Drunkenness.*
6 *Against Excess of Apparel.*
7 *Of Prayer.*
8 *Of the Place and Time of Prayer.*
9 *That Common Prayers and Sacraments ought to be Ministred in a known Tongue.*
10 *Of the Reverent Estimation of Gods Word.*
11 *Of Alms doing.*
12 *Of the Nativity of Christ.*
13 *Of the Passion of Christ.*
14 *Of the resurrection of Christ.*
15 *Of the worthy Receiving of the Sacrament of the Body and Blood of Christ.*
16 *Of the Gifts of the Holy Ghost.*
17 *For the Rogation Days.*
18 *Of the State of Matrimony.*
19 *Of Repentance.*
20 *Against Idleness.*
21 *Against Rebellion.*

XXXVI. *Of Consecration of Bishops and Ministers.*

THe Book of Consecration of Archbishops, and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of it self is superstitious and ungodly. And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the Second year of the forenamed King *Edward*, unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

XXXVII. *Of the Civil Magistrates.*

THe Queens Majesty hath the chief Power in the Realm of *England*, and other Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and not, nor ought to be subject to any Foreign Jurisdiction.

Where we attribute to the Queens Majesty the chief Government, by which Titles we understand the minds of some slanderous Folks to be offended; we give not to our Princes the Ministring either of Gods Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen, do most plainly testifie; but that only Prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself, that is, that they should rule all Estates and Degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restain with the Civil Sword the stubborn and evil Doers.

The Bishop of *Rome* hath no Jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with Death for heinous and grievous Offences.

It is lawful for Christian men, at the Commandment of the Magistrate, to wear Weapons, and serve in the wars.

XXXVIII. *Of Christian Mens Goods, which are not common.*

THe Riches and Goods of Christians are not com-

…n, as touching the Right, …le, and Poſſeſſion of the ſame, …certain Anabaptiſts do falſly …ſt. Notwithſtanding eve… …man ought of ſuch things he poſſeſſeth, liberally to …e alms to the Poor, accord… …to his ability.

XIX. *Of a Chriſtian Mans Oath.*

AS we confeſs that vain and raſh Swearing is forbid… …n Chriſtian men by our Lord …s Chriſt, and *James* his Apo… …: So we judge that Chriſti… Religion doth not prohibit, that a man may ſwear when Magiſtrate requireth, in a …e of Faith and charity, ſo it …done according to the Pro… phets teaching, In Juſtice, Judg… ment, and Truth.

The Ratification.

THis *book of Articles before rehearſed, is again Approved, and Allowed to be holden and Executed within the Realm, by the Aſſent and Conſent of our Sovereign Lady* ELIZABETH, *by the grace of God of* England, France, *and* Ireland, *Queen. Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the Subſcription of the Hand of the Archbiſhop and Biſhops of the Upper houſe, and by the Subſcription of the whole Clergy of the Nether Houſe in their Convocation, in the Year of our Lord.* 1571.

The TABLE.

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39 *Of a Chriſtian Mans Oath.*
The Ratification.

A TABLE

A TABLE of Kindred *and* Affinity, *wherein whoſoever are Related, are forbidden in Scripture, and our Law to Marry together.*

A Man may not Marry his	*A Woman may not Marry her*
1 Grandmother,	1 Grandfather,
2 Grandfathers Wife,	2 Grandmothers Husband,
3 Wifes Grandmother,	3 Husbands Grandfather,
4 Fathers Siſter,	4 Fathers Brother,
5 Mothers Siſter,	5 Mothers Brother,
6 Fathers Brothers Wife,	6 Fathers Siſters Husband,
7 Mothers Brothers Wife,	7 Mothers Siſters Husband,
8 Wifes Fathers Siſter.	8 Husbands Fathers Brother,
9 Wifes Mothers Siſter,	9 Husbands Mothers Brother
10 Mother,	10 Father,
11 Step-mother,	11 Step Father,
12 Wifes Mother,	12 Husbands Father,
13 Daughter,	13 Son,
14 Wifes Daughter,	14 Husbands Son,
15 Sons Wife,	15 Daughters Husband,
16 Siſter,	16 Brother,
17 Wifes Siſter,	17 Husbands Brother,
18 Brothers Wife,	18 Siſters Husband,
19 Sons Daughter,	19 Sons Son,
20 Daughters Daughter,	20 Daughters Son,
21 Sons Sons Wife,	21 Sons Daughters Husband,
22 Daughters Sons Wife,	22 Daughters Daughters Husband,
23 Wifes Sons Daughter,	23 Husbands Sons Son,
24 Wifes Daughters Daughter,	24 Husbands Daughters Son,
25 Brothers Daughter,	25 Brothers Son,
26 Siſters Daughter,	26 Siſters Son,
27 Brothers Sons Wife,	27 Brothers Daughters Husband,
28 Siſters Sons Wife,	28 Siſters Daughters Husband,
29 Wifes Brothers Daughter,	29 Husbands Brothers Son,
30 Wifes Siſters Daughter.	30 Husbands Siſters Son.

FINIS.

THE WHOLE BOOK OF PSALMS;

Collected into Engliſh Metre,

BY

Thomas Sternhold, John Hopkins, and Others.

Set forth and allowed to be Sung in all Churches, of all the people together, before and after Morning and Evening Prayer; and alſo before and after Sermons; and moreover in private Houſes for their godly ſolace and comfort: laying apart all ungodly Songs and Ballads; which tend only to the nouriſhing of Vice, and corrupting of Youth.

JAMES v. xiij.

¶ *If any be afflicted, let him pray; and if any be merry, let him ſing Pſalms.*

COLOSS. iij. xvj.

¶ *Let the word of God dwell plenteouſly in you, in all wiſdom, teaching and exhorting one another in Pſalms, Hymns, and ſpiritual Songs, ſinging unto the Lord with grace in your hearts.*

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These ye shall have after the Psalms

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The Creed.	
A prayer to the Holy	

THE PSALMS OF DAVID In METRE.

PSALM I. T. S. (lent

HE man is blest that hath not
to wicked men his ear:
Nor led his life as sinners do,
nor sate in scorners chair.
ut in the law of God the Lord
th set his whole delight:
d in that law doth exercise
mself both day and night.
e shall be like the tree that grows
ar to the rivers side: (fruit
ich bringeth forth most pleasant
her due time and tide.
ose leaf shall never fade nor fall,
ur flourish still and stand:
n so all things shall prosper well
at this man takes in hand.
o shall not the ungodly men,
ey shall be nothing so:
as the dust which from the earth
e wind drives to and fro.
herefore shall not the wicked men
judgment stand upright:
yet the sinners with the just,
all come in place or sight.
or why? the way of godly men
to the Lord is known,
the way of wicked men
all quite be overthrown.

PSALM II. T. S. (raise

WHY did the Gentiles tumults
what rage was in their brain?
y do the people still contrive
thing that is but vain?
The Kings and Rulers of the earth
onspire, and are all bent
inst the Lord and Christ his Son,
hen he among us sent.
all we be bound to them, say they?
t all their bonds be broke:
l of their doctrine and their law
t us reject the yoke.
ut he that in the heaven dwells
eir doings will deride:
make them all as mocking-stocks
roughout the world so wide.
t in his wrath he shall reprove
eir pride and stormie wa,
And in his fury trouble them,
and unto them shall say,
6 I have anointed him my King
upon my holy hill:
I will therefore, Lord, preach thy law
according to thy will.
7 The law whereof the Lord himself
hath thus said unto me,
Thou art my only Son, this day
have I begotten thee
8 All people I will give to thee,
as heirs at thy request:
The ends and coasts of all the earth
by thee shall be possest.
9 Thou shalt them bruise even like to
that under foot are trod, (those
And as a potters vessel break
them with an iron rod.
10 Now ye, O Kings and Rulers all
be wise therefore and learn'd:
By whom the matters of the world
be judged and discern'd.
11 See that ye serve the Lord above
in trembling and in fear:
See that with reverence ye rejoyce
when ye to him draw near.
12 See that ye kiss, and do embrace
his Son without delay:
Lest in his wrath ye suddenly
perish from the right-way.
13 If once his wrath never so small
shall kindle in his breast:
Then only they that trust in Christ
shall happy be and blest.

PSALM III. T. S.

O Lord how are my foes increase,
which vex me more and more?
2 They break my heart when as they
God can him not restore. (say
But thou (O Lord) art my defence,
when I am hard bestead:
My worship and mine honour both,
and thou holdst up my head.
4 Then with my voice upon the Lo
I did both call and cry,
And he out of his holy hill
did hear me instantly.

5 I laid me down and quietly
I ſlept, and roſe again:
For why? I know aſſuredly,
the Lord did me ſuſtain.
6 If thouſands up againſt me riſe,
I will not be afraid:
For thou art ſtill my Lord and God,
my Saviour and mine aid.
Riſe up therefore, ſave me my God,
to thee now I do call:
7 For thou haſt broke the cheeks and
of theſe wicked men all. (teeth
8 Salvation only doth belong
to thee, O Lord above:
Who on thy people doſt beſtow
thy bleſſing and thy love.

PSALM iv. T. S.

O God that art my righteouſneſs,
Lord, hear me when I call.
Thou haſt ſet me at liberty
when I was bound in thrall.
2 Have mercy Lord therefore on me,
and grant me my requeſt;
For unto thee inceſſantly,
to cry I will not reſt.
3 O mortal men how long will ye
my glory thus deſpite?
Why wander ye in vanity,
and follow after lyes?
4 Know ye that good and godly men
the Lord doth take and chuſe:
And when to him I make complaint,
he doth me not refuſe.
5 Sin not, but ſtand in awe therefore,
examine well your heart:
And in your chamber quietly,
ſee you your ſelves convert.
6 Offer to God the ſacrifice
of righteouſneſs and praiſe:
And look that in the living Lord
you put your truſt always.
7 The greater ſort crave worldly
and riches do embrace: (goods
But Lord grant us thy countenance,
thy favour and thy grace.
8 For thou thereby ſhalt make my
more joyful and more glad, (heart
Than they that of their corn and wine
and great increaſe have had.
9 In peace therefore lie down will I,
taking my reſt and ſleep:
For thou only doſt me, O Lord,
in reſerve and ſafely keep.

PSALM v. T. S.

INcline thine ears, O Lord, and let
my words have free acceſs
To thee who art my God, and King,
from whom I ſeek redreſs.
Hear me betime, Lord, tarry not,
for I will have reſpect,
My ſupplication in the morn
to thee for to direct.
4 And I will truſt through grace
in thee my God alone:
Thou art not pleas'd with wickedneſs
and ill with thee dwells none.
5 Such as be fooliſh ſhall not ſtand
in ſight of thee, O Lord:
Vain workers of iniquity
thou haſt always abhor'd.
6 The lyars and baſe flatterers
ſhall be deſtroyed by thee,
Blood-thirſty and deceitful men
likewiſe ſhall hated be.
7 Therefore will I come to thine houſe
truſting upon thy grace:
And reverently will worſhip thee
toward thine holy place.
8 Lord, lead me in thy righteouſneſs
for to confound my foes:
Alſo the way that I ſhall walk,
before my face diſcloſe.
9 For in their mouths there is not
their inward filth is great: (in
Their throat an open ſepulchre,
and tongues full of deceit.
10 Deſtroy their falſe conſpiracies
that they may come to nought:
Subvert them in their heaps of ſin
which have rebellion wrought.
11 But thoſe that put their truſt in thee
let them be glad always; (the
And render thanks for thy defence
and give thy Name the praiſe.
12 For thou with favour wilt inviron
the juſt and righteous ſtill:
And with thy grace as with a ſhield
defend him from all ill.

PSALM vi. T. S.

LOrd, in thy wrath reprove me not
though I deſerve thine ire:
Nor yet correct me in thy rage,
O Lord I thee deſire;
2 For I am weak, therefore, O Lord,
of mercy me forbear: (know
And heal me Lord, for why? my
my bones do quake for fear.
3 My ſoul is troubled very ſore,
and vexed vehemently,
But, Lord, how long wilt thou delay
to cure my miſery?
4 Lord turn thee to thy wonted grace
my fainting ſoul up take: (ſtay
O ſave me, not for my deſerts,
but for thy mercies ſake.
5 For why? no man among the dead
remembreth thee one whit:
Or who ſhall worſhip thee, O Lord,
in the infernal pit?
6 So grievous is my plaint and moan
that I wax wondrous faint;

All the night long I wash my bed
With tears of my complaint.
My sight is dim, and waxeth old
With anguish of my heart:
For fear of them that be my foes,
And would my soul subvert.
But now depart from me all ye
That work iniquity:
Since the Lord hath heard the voice
Of my complaint and cry.
He heard not only the request
And prayer of my heart:
But received at my hands,
And took it in good part:
And now my foes that vexed me,
The Lord will soon defame:
And suddenly confound them all,
With great rebuke and shame.

PSALM vij. T. S.

O Lord my God, I put my trust
And confidence in thee,
Save me from them that me pursue,
And still deliver me,
Lest like a Lion he me tear,
And rend in pieces small:
While there is none to succour me
And rid me out of thrall.
O Lord my God if I have done
The thing that is not right:
Or else if I be found in fault,
And guilty in thy sight.
Or to my friend rewarded ill
Or left him in distress,
Which me pursu'd most cruelly,
And hated me causeless.
Then let my foe pursue my soul,
And him my life down thrust
To the earth, and also lay
My honour in the dust.
Stand up O Lord now in thy wrath
And put my foes to pain:
Perform the Kingdom promised
To me which wrong sustain.
Then shall great nations come to
And know thee by this thing, (thee,
That thou declare for love of them,
Thy self as Lord and King.
And as thou art of all men judge,
O Lord, now judge thou me
According to my righteousness,
And mine integrity.

The second Part.

Lord cease the hate of wicked men,
And be the just mans guide:
Whom the secrets of all hearts
Be searched and descri'd.
I take my help to come of God,
To all my pain and smart:
That doth preserve all those that be
Of pure and perfect heart.

11 The just man and the wicked both
God judgeth by his power:
So that he feels his mighty hand
Even every day and hour.
12 Except he change his mind, I die,
For even as he should smite:
He whets his sword, his bow he bends,
Aiming where he may hit.
13 And doth prepare his mortal darts,
His arrows keen and sharp,
For them that do me persecute,
Whilst he doth mischief warp.
14 But lo, though he in travel be
Of his devilish forecast:
And of his mischief once conceiv'd,
Yet brings forth nought at last.
15 He digs a ditch and makes it deep,
In hope to hurt his brother:
But he shall fall into the pit
That he dig'd up for other.
16 Thus wrong returneth to the hurt
Of him in whom it bred:
And all the mischief that he wrought
Shall fall on his own head.
17 I will give thanks to God therefore
That judgeth righteously:
And with my song will praise the name
Of him that is most high.

PSALM vii T. S.

O God our Lord how wonderful
Are thy works every where:
Thy fame surmounts in dignity,
Above the heavens clear!
2 Even by the mouth of sucking babes
Thou wilt confound thy foes:
For in those babes thy might is seen,
Thy graces they disclose.
3 And when I see the heavens high,
The works of thine own hand:
The Sun, the Moon, and all the Stars
In order as they stand:
4 Lord what is man that thou of him
Takest such abundant care?
Or what the son of man, whom thou
To visit dost not spare?
5 For thou hast made him little less
Than Angels in degree:
And thou hast also crown'd him with
Glory and dignity.
6 Thou hast prefer'd him to be lord
Of all thy works of wonder:
And at his feet hast set all things,
That he should keep them under.
7 As sheep, and neat, and all beasts
That in the fields do feed: (else,
8 Fowls of the air, fish in the sea,
And all that therein breed.
9 Therefore must I say once again,
O God that art our Lord:
How famous and how wonderful
Are thy works through the world!

PSALM ix. T. S. (Lord

WIth heart and mouth unto the
will I ſing laud and praiſe:
And ſpeak of all thy wondrous works,
and them declare always.
2 I will be glad, and much rejoyce,
in thee O God moſt high:
And make my ſongs extol thy Name
above the ſtarry ſkie.
3 Becauſe my foes are driven back,
and turned unto flight:
They fall down flat, and are deſtroy'd
by thy great power and might.
4 Thou haſt revenged all my wrong,
my grief and all my grudge:
Thou doſt with juſtice hear my cauſe,
moſt like a righteous judge.
Thou doſt rebuke the heathen folk,
and wicked ſo confound,
That afterward the memory
of them cannot be found.
6 Deſtructions to an end are come,
and cities overthrown:
With them likewiſe is periſhed
their fame and great renown.
7 Know thou that he which is above
for evermore ſhall reign,
And in the ſeat of equity
true judgment will maintain.
8 With juſtice he will keep and guide
the world and every wight:
And ſo will yield with equity
to every man his right.
9 He is protector of the poor,
what time they be oppreſt:
He is in all adverſity
their refuge and their reſt.
10 And they that know thy holy
therefore ſhall truſt in thee: (Name
For thou forſakeſt not their ſuit
in their neceſſity.

The ſecond Part.

11 Sing Pſalms therefore unto the
who dwells on Sion hill: (Lord,
Among the people all declare
his noble acts and will.
12 For he is mindful of the loud
of thoſe that be oppreſt:
Forgetting not the humble an
that ſeeks to him for reſt.
13 Have mercy Lord on me poor
my foes do yet remain: (wretch,
For from the gates of death thou
ſtill raiſe me up again. (doſt
14 In Sion that I may ſet forth
thy praiſe with heart and voice:
And that in thy ſalvation,
my ſoul may ſtill rejoyce.
15 The heathen ſtick faſt in the pit
that they themſelves prepar'd
And in the net that they did hide
their own feet are entrap'd (know
16 By judgments great the Lord
whilſt wicked men are caught,
And faſt entangled in the work
which their own hands have wrought
17 The wicked and deceitful men
go down to hell below,
And all the people of the world,
that God refuſe to know
18 But ſure the Lord will not for
the poor mans grief and pain:
The patient people never look
for help of him in vain
19 O Lord ariſe leſt men prevail,
that be of worldly might:
And let the heathen folk receive,
their judgment in thy ſight.
20 Lo ſtrike ſuch terror, fear, a
into their hearts, and then (the
They will be forced to confeſs
themſelves to be but men.

PSALM x. T. S. (Lo

WHat is the cauſe that thou
art now ſo far from thine
And keepeſt cloſe thy countenance
from us this troublous time?
2 The poor do periſh by the pride
and wicked mens deſire:
Let them be taken in the craft
that they themſelves conſpire.
3 For in the luſt of his own heart
th' ungodly doth delight,
So doth the wicked praiſe himſelf,
and doth the Lord deſpite.
4 He is ſo proud ỹ right and wrong
he ſetteth all apart:
Nay, nay, there is no God, ſaith he
for thus he thinks in heart.
5 Becauſe his ways do proſper ſtill
he doth thy laws neglect:
And with a blaſt doth puff againſt
ſuch as would him correct.
6 Tuſh, tuſh, ſaith he, I have no fear
leſt mine eſtate ſhould change
And why? for all adverſity
to him is very ſtrange.
7 His mouth is full of curſedneſs
of fraud, deceit, and guile:
Under his tongue there nothing is
but what's moſt baſe and vile.
8 He lieth hid in ways and holes,
to ſlay the innocent:
Againſt the poor that paſſe by
his cruel eyes are bent.
9 And like a Lion privily
lies lurking in his den:
If he may ſnare them in his net,
and ſpoil poor ſimple men.
10 With cunning craft and ſubtilty
he croucheth down alway:

o are great heaps of poor men made
by his strong power his prey.

The second Part.

1 Tush, God forgetteth this, saith
therefore I may be bold: (he
His countenance is cast aside,
he doth it not behold.

2 Arise, O Lord, O God in whom
the poor mans hope doth rest:
lift up thy hand, do not forget
the poor that be oppress.

3 What blasphemy is this to thee,
Lord doth thou not abhor it?
To hear the wicked in their heart
say, tush thou car'st not for it?

4 But thou seest all their wickedness
and well dost understand,
that friendless and poor fatherless
are left into thy hand.

5 Of wicked and malicious men,
then break the power for ever
that they with their iniquity
may perish altogether.

6 The Lord shall reign for evermore
as King and God alone:
And he will chase the heathen folk,
out of the land each one.

7 Thou hear'st, Lord, the poors com-
fort prayer & their request: (plaint
their hearts thou wilt confirm, until
thine ears to hear be prest.

8 To judge the poor and fatherless,
and help them to their right:
that they may be no more oppress
by men of worldly might.

PSALM xi. T. S.

IN God the Lord I put my trust,
why say ye to my soul,
Flie the mountain swiftly fly,
as doth the winged fowl.

2 Behold the wicked bend their bows
and make their arrows prest,
To shoot in secret, and to hurt
the sound and harmless brest.

3 Of worldly hope all stays were
Sclerly brought to nought (shrunk
Was the just and righteous man,
what evil hath he wrought!

4 But he that in his Temple is,
most holy and most high,
And in the heavens hath his seat
of royal Majesty.

5 The poor and simple mans estate
considereth in his mind:
And searcheth out full narrowly
the manners of mankind:
And with a chearful countenance
the righteous man will use:
But in his heart he doth abhor
all such as mischief muse.

6 And on the sinners easteth snares,
as thick as any rain:
Brimstone and fire and whirlwinds
appointed for their pain. (thick
7 Ye see then how a righteous God
doth righteousness embrace:
And unto just and upright men
shews forth his pleasant face.

PSALM xii. T. S.

HElp Lord, for good and godly
do perish and decay: (men
And faith and truth from worldly
is parted clean away (men
2 Whoso doth with his neighbour
'tis all but vanity: (talk,
For every man bethinketh how
to speak deceitfully.

3 But flattering and deceitful lip
and tongues that be so stout,
To speak proud words, & make great
the Lord soon cuts them out. (brags
4 For they say still, we will prevail,
our lips shall us extol: (speak,
Our tongues are ours, we ought to
what Lord shall us control?

5 But for the great complaint and cry
of poor and men oppress:
I will arise now saith the Lord,
and them restore to rest.

6 God's word is like to silver pure,
that from the dross is tri'd:
And hath no less than seven times
in fire been purifi'd.

7 Now since thy promise is to help,
Lord keep thy promise then,
And save us now and evermore
from this ill kind of men.

8 For now the wicked world
of mischiefs manifold:
When vanity with worldly men
so highly is extol'd.

PSALM xiii. T. S. (Lord,

HOW long wilt thou forget me,
shall it for ever be?
How long dost thou intend to hide
thy face away from me?

2 In heart and mind how long shall I
with care tormented be?
And how long shall my deadly foe
thus triumph over me?

3 Behold me now, my Lord my God,
and hear me sore oppress:
Lighten mine eyes lest that I sleep,
as one by death possess.

4 Lest that mine enemy do say,
behold I do prevail:
Lest they also that hate my soul,
rejoyce to see me fall.

5 But from thy mercy and goodness
my hope shall not depart:

In thy relief and ſaving health,
right glad ſhall be my heart.
6 I will give thanks unto the Lord,
and praiſes to him ſing,
Becauſe he hath heard my requeſt,
and granted my wiſhing.

PSALM xiv. T. S.

THere is no God do foolish men
affirm in their mad mood:
Their driſts are all corrupt and vain,
not one of them doth good.
The Lord beheld from heaven moſt
the whole race of mankind: (high
and ſaw not one that ſought indeed
the living God to find.
3 They went all wide and were cor-
and truly there was none, (rupt,
That in the world did any good,
no not ſo much as one.
4 Is all their judgment ſo far loſt,
that all work mischief ſtill?
Eating my people even as bread,
not one to ſeek Gods will?
5 When they thus rage, then ſudden-
great fear on them ſhall fall: (ly
For God doth love & righteous men
and will preſerve them all.
6 Ye mock the doings of the poor,
to their reproach and ſhame:
Becauſe they put their truſt in God,
and call upon his Name.
7 But who ſhall give thy people health
and when wilt thou fulfil
Thy promiſe made to Iſrael,
from out of Sion hill?
8 Even when thou ſhalt reſtore again
ſuchas were captive led:
Then Jacob ſhall therein rejoyce,
and Iſrael be glad.

PSALM xv. T. S.

WIthin thy Tabernacle, Lord
who ſhall inhabit ſtill?
Or whom wilt thou receive to dwell
in thy moſt holy hill?
2 The man whoſe life is uncorrupt,
whoſe works are juſt and ſtraight:
Whoſe heart doth think & very truth,
whoſe tongue ſpeaks no deceit.
That to his neighbour doth none ill,
in body, goods, or name:
Nor wilfingly doth move falſe tales,
which might impair the ſame.
4 That in his heart regardeth not
malicious wicked men:
But thoſe that love and fear the Lord,
he maketh much of them.
5 He ſwears to his own hurt, and yet
doth not therefore change.
6 That putteth not to uſury
his mony and his coin:
Nor for to hurt the innocent,
doth bribe or elſe purloin.
7 Whoſo doth all things as you ſee
that here is to be done:
Shall never periſh in this world,
nor in the world to come.

PSALM xvi. T. S.

LOrd keep me, for I truſt in thee,
and do confeſs indeed,
Thou art my God, and of my goods
thou haſt not any need.
2 Therefore I give them to the ſaints
that in the world do dwell:
Namely unto the faithful flock
in vertue that excel.
3 Their ſorrows ſhall be multiply'd
who run ſo haſtily,
To offer to the idol-gods,
that are but vanity.
4 As for their bloody ſacrifice,
and offerings of that ſort,
I will not touch, nor yet thereof
my lips ſhall make report.
5 For why? the Lord the portion
of mine inheritance:
And thou art he that doſt preſerve
my lot from all miſchance.
6 The place wherein my lot is fall'n
in beauty doth excel;
Mine heritage aſſign'd to me,
doth pleaſe me wondrous well.
7 I thank the Lord that cauſed me
to underſtand the right:
For by his means my ſecret thoughts
do teach me every night.
8 I ſet the Lord ſtill in my ſight,
and truſt him over all:
For he doth ſtand on my right hand
therefore I ſhall not fall.
9 Wherefore my heart & tongue
rejoyce exceedingly:
My fleſh likewiſe doth reſt in hope
to riſe again, for why?
10 Thou wilt not leave my ſoul
for Lord thou loveſt me: (alive
Nor yet wilt give thy Holy One,
corruption for to ſee.
11 But wilt me teach the way to life
where there is joy in ſtore,
And where at thy right hand there
pleaſures for evermore. (are

PSALM xvij. T. S.

O Lord give ear to my juſt cauſe,
attend when I complain:
And hear the prayer that I put forth
with lips that do not fain.
2 And let the judgment of my cauſe
proceed always from thee:

And let thine eyes behold and clear
this my simplicity.
3 Thou hast well tried me in the night
and yet could'st nothing find,
That I have spoken with my tongue,
that was not in my mind.
4 As for the works of wicked men,
and paths perverse and ill,
For love of thy most holy Name,
I have refrained still.
5 Then in thy paths that be most pure
stay me Lord and preserve:
That from the way wherein I walk,
my steps may never swerve.
6 For I do call to thee O Lord,
surely thou wilt me aid: (well
Then hear my prayer and weigh right
the words that I have said.
7 O thou the Saviour of all them
that put their trust in thee:
Declare thy strength on them ỹ spurn
against thy Majesty.
8 O keep me as thou wouldest keep
the apple of thine eye:
And under covert of thy wings
defend me secretly.

The second Part.

9 From wicked men that trouble me,
and daily me annoy:
And from my foes that go about
my soul for to destroy.
10 Which wallow in their worldly
and are so full and fat, (wealth,
That in their pride they do not spare
to speak they care not what.
11 They lie in wait where I should
with craft me to confound: (pass,
And musing mischief in their minds
to cast me to the ground.
12 Much like a Lion greedily
that would his prey embrace:
Or lurking like a Lions whelp,
within some secret place.
13 Up Lord, in haste prevent my foe,
and cast him at my feet:
Save thou my soul from the ill man,
and with the sword him smite.
14 Deliver me Lord by thy power,
out of these tyrants hands:
Which now so long time reigned
and kept us in their bands. (have,
I mean from worldly men to whom
all worldly goods are rife:
That have no hope nor part of joy
but in this present life.
15 Thou of thy store their bellies fill'st
with pleasure to their mind:
Their children have enough & leave
the rest to theirs behind.
17 But I shall with pure confidence
behold thy gracious face;
So when I wake I shall be full
of thine image and grace.

PSALM xviij. T. S.

O God my strength and fortitude,
of force I must love thee:
Thou art my castle and defence
in my necessity.
2 My God, my rock in whom I trust
the worker of my wealth:
My refuge, buckler, and my shield
the horn of all my health.
3 When I sing laud unto the Lord,
most worthy to be serv'd;
Then from my foes I am right sure
that I shall be preserv'd.
4 The pangs of death did compass me
and bound me every where:
The flowing waves of wickedness
did put me in great fear.
5 The sly and subtil snares of hell
were round about me set:
And for my life there was prepar'd
a deadly trapping net.
6 I thus beset with pain and grief,
did pray to God for grace:
And he forthwith heard my cry
out of his holy place. (plaint
7 Such is his power that in his wrath
he made the earth to quake:
Yea the foundation of the mount
of Basan for to shake.
8 And from his nostrils went a smoke
when kindled was his ire:
And from his mouth went burning
of hot consuming fire. (coals
9 The Lord descended from above,
and bow'd the heavens high:
And underneath his feet he cast
the darkness of the sky.
10 On Cherubs and on Cherubims
full royally he rode:
And on the wings of mighty winds
came flying all abroad.

The second Part.

11 And like a den mast dark he made
his hid and secret place:
With waters black and airy cloud
encompassed he was.
12 But when the presence of his face
in brightness shall appear:
Then clouds consume, and in their
come hail and coals of fire. (stead
13 The fiery darts and thunder-bolts
disperse them here and there:
And with his often lightenings,
he puts them in great fear.
14 When thou, O Lord withgrest
thine anger dost declare (rebuke
The springs and the foundations of
the World discovered are

15 And from above § Lord sent down
to fetch me from below:
And pluck'd me out of waters great,
that would me overflow.
16 And me delivered from my foes
that fought me to inthrall;
Yea from such foes as were too strong
for me to deal withal.
17 They did prevent me evermore
in time of my great grief:
But yet the Lord was my defence,
my succour and relief.
18 He brought me forth in open place
that so I might be free:
And kept me safe because he had
a favour unto me.
19 According to mine innocence,
so did he me regard,
And to the cleanness of my hands
he gave me my reward.
20 For that I walked in his ways,
and in his paths have trod:
And not departed wickedly
from him that is my God.

The third Part.

21 But evermore I have respect
to his law and decree:
His statutes and commandments I
cast not away from me.
22 But pure, and clean, and uncorrupt
appear'd before his face:
And did refrain from wickedness
and sin in any case.
23 The Lord therefore will me re-
ward
ward
as I have done aright,
And to the cleanness of my hands
appearing in his sight.
24 For Lord with him that holy is,
wilt thou be holy too,
And with the good & vertuous men
right vertuously wilt do.
25 And for the loving and elect
thy favour wilt reserve:
And thou wilt vile the wicked men,
as wicked men deserve.
26 For thou dost save § simple folk
in trouble when they lie:
And dost bring down § countenance
of them that look full high.
27 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will make a li-
my darkness to be light.
28 For by thy help an host of men
discomfit, Lord, I shall:
By thee I scale and over-leap
the strength of any wall.
29 Unspotted are the ways of God,
his word is purely try'd:
He is a sure defence to such
as in his faith abide

30 For who is God except the Lord
for other there is none:
Or else who is omnipotent
saving our God alone?

The fourth Part.

31 The God that girdeth me with
is he that I do mean,
That all the ways wherein I walk,
did evermore keep clean.
32 That made my feet like to § harts
in swiftness of my pace:
And for my surety brought me forth
into an open place.
33 He did in order put my hands
to battle and to fight:
To break in sunder bars of brass,
he gave my arms the might.
34 Thou teachest me th
thy right hand is my tower:
Thy love and gentleness also
doth still increase my power.
35 And under me thou makest plain
the way where I should go,
So that my feet shall never slip,
nor wander to and fro.
36 And fiercely I pursue and take
my foes that me annoy'd:
And from the field do not return
till they be all destroy'd.
37 So I suppress and wound my foes,
that they can rise no more:
For at my feet they fall down flat,
I strike them all so sore.
38 For thou dost gird me with thy
to war in such a wise:
That they be scatter'd all abroad
that up against me rise.
39 Lord thou hast given me § necks
of all mine enemies,
That so I might destroy all those
that up against me rise.
40 They call'd for help, but none
nor came to their relief:
Yea to the Lord they call'd for aid,
yet heard he not their grief.

The fifth Part.

41 And still like dust before the wind
I drive them under feet:
And sweep them out like filthy clay,
that lieth in the street.
42 Thou keep'st me from seditious
that still in strife are led.
And thou dost of the heathen folk
appoint me to be head.
43 A people strange to me unknown
and yet they shall me serve:
And at the first obey my word,
whereas mine own will swerve.
44 I shall be irksome to mine own
they will not see my light.

But wander wide out of the way,
and hide them out of sight.
45 But blessed be the living Lord,
most worthy of all praise:
That is my rock and saving health,
praised be he always.
46 For God it is that gave me power
revenged for to be:
And with his holy word subdu'd
the people unto me.
47 And from my foe delivered me,
and set me over those
That cruel and ungodly were,
and up against me rose.
48 And for this cause, O Lord my
to thee give thanks I shall: (God,
And sing out praises to thy Name,
among the Gentiles all:
49 Deliv'rance great thou giv'st the
and dost reserve in store: (king,
Mercy for thine Anointed, and
his seed for evermore.

PSALM xix. T. 8.

THe heav'ns & firmament on high
do wondrously declare
The glory of th' Omnipotent,
his works and what they are.
2 The wondrous works of God ap-
by every days success: (pear
The nights likewise & their race run
the self-same thing express. (speech
3 There is no language, tongue, or
where their sound is not heard:
In all the earth and coasts thereof
their knowledge is conferr'd.
4 In them the Lord made for the sun
a place of great renown:
Who like a bridegroom ready trim'd
doth from his chamber come.
5 And as a valiant champion,
who for to get a prize,
With joy doth haste to take in hand
some noble enterprize.
6 And all the skie from end to end
he compasseth about:
Nothing can hide it from his heat,
but he will find it out.
7 How perfect is the law of God,
how is his Covenant sure:
Converting souls, and making wise
the simple and obscure!
8 Just are the Lords commandements,
and glad both heart and mind
His precepts pure, and do give light
to eyes that be full blind.
9 The fear of God is excellent,
and doth endure for ever:
The judgments of the Lord are true,
and righteous altogether:
10 And more to be embraced are
than fined gold alway;
The honey and the honey-comb
are not so sweet as they.
11 By them thy servant is forewarn'd
to have God in regard:
And in performance of the same,
there shall be great reward.
12 But Lord what earthly man doth
the errors of his life? (know
Then cleanse me from my secret sins,
which are in me most rife.
13 And keep me that presumptuous
prevail not over me: (sins
And so shall I be innocent,
and great offences flee.
14 Accept my mouth, and heart also
my words and thoughts each one
For my Redeemer and my strength
O Lord thou art alone.

PSALM xx. T. 8.

IN trouble and adversity,
the Lord God hear thee still:
The Majesty of Jacobs God
defend thee from all ill.
2 And send thee from his holy place
his help at every need,
And so in Sion stablish thee,
and make thee strong indeed.
3 Remembring well the sacrifice,
that now to him is done:
And so receive most graciously
thy burnt-offerings each one.
4 According to thy hearts desire,
the Lord grant unto thee:
And all thy counsel and device,
full well perform may he.
5 We shall rejoyce when thou art
and our banners display (sav'd,
Unto the Lord, which thy requests
fulfilled hath alway.
6 The Lord will his anointed save,
I know well by his grace:
And send him help by his right hand
out of his holy place.
7 In chariots some put confidence,
and some in horses trust:
But we remember God our Lord,
that keepeth promise just.
8 They fall down flat, but we do rise
and stand up stedfastly:
9 O save and help us Lord and King
when we to thee do cry.

PSALM xxi. T. 8.

O Lord how joyful is the King,
in thy strength & in thy power!
Exceedingly he doth rejoice
in thee his Saviour.
2 For thou hast given unto
his godly hearts desire:
To him nothing thou hast denied,
that he did require.

5 Thou didst prevent him with thy (
and blessings manifold: (gifts
And thou hast set upon his head
a crown of perfect gold.
4 And when he asked life of thee,
thereof thou mad'st him sure
To have long life, yea such a life
as ever shall endure.
5 Great is his glory by thy help,
thy benefit and aid:
Great worship and great honour both
thou hast upon him laid.
6 Thou wilt give him felicity,
that never shall decay:
And with thy chearful countenance
wilt comfort him alway.
7 Because ℣ King doth strongly trust
in God for to prevail:
Therefore his goodness and his grace
to save him will not fail.
8 Thine enemies shall feel thy force,
and those that thee withstand:
Find out thy foes, and let them feel
the power of thy right hand.
9 And like an oven burn them, O Lord
in fiery flame and fume:
Thine anger shall destroy them all,
and fire shall them consume.
10 And thou shalt root out of ℣ earth
their fruit that should increase:
And from the number of thy folk
their seed shall end and cease.
11 For why? much mischief they con-
against thy holy Name: (triv'd
Yet did they fail and had no power
for to perform the same.
12 But as a mark thou shalt them set
in a meet open place:
And charge thy bow-strings readily
gainst their very face.
13 Be thou exalted, Lord, therefore,
in thy strength every hour:
So shall we sing right solemnly,
praising thy might and power.

PSALM xxij. T. S.

O God, my God, wherefore dost
for sake me utterly, (thou
And helpest not when I do make,
my great complaint and cry?
To thee my God even all day long
I do both cry and call:
I cease not all the night, and yet
thou hearest not at all.
3 But thou that in thy holy place
continually dost dwell:
Thou art the joy, the comfort and
glory of Israel.
4 And he in whom our fathers old
had all their hope for ever:
And when they put their trust in thee
thou did'st them still deliver.
5 They were delivered ever when
they called on thy Name:
And for the faith they had in thee,
they were not put to shame.
6 But I am now become more like
a worm than to a man:
An out-cast whom the people scorn,
with all the spite they can.
7 All men despise as they behold
me walking on the way: (heads
They grin, make mouths, & nod their
and on this wise do say:
8 This man did glory in the Lord,
his favour and his love.
Let him redeem and help him now,
his power if he will prove.
9 But from the prison of the womb,
I was by thee releast.
Thou didst preserve me still in hope,
while I did suck the breast,
10 I was committed from my birth,
with thee to have abode:
Since I was in my mothers womb,
thou hast been still my God.

The second Part.

11 Then Lord depart not now from
in this my present grief: (me,
Since I have none to be my help,
my succour and relief.
12 So many bulls do compass me,
that be full strong of head:
Yea bulls so fat, as though they had
in Basan field been fed.
13 They gape upon me greedily
as though they would me slay:
Much like a Lion roaring out,
and ramping for his prey.
14 But I drop down like water shed,
my joints in sunder break:
My heart doth in my body melt,
like wax, I am so weak.
15 My strength doth like a potsherd
my tongue it cleaveth fast (dry
Unto my jaws, and I am brought
to dust of death at last.
16 And many dogs do compass me,
in council they do meet:
Conspiring still against my life,
piercing my hands and feet.
17 I was tormented, so that I
might all my bones have told;
Yet still upon me they do look,
and still they me behold.
18 My garments they divided have
in parts among them all:
And for my coat they did cast lots
to whom it might befal.
19 Therefore I pray thee be not far
from me at my great need:
But rather since thou art my strength,
to help me, Lord make speed.

20 And

20 And from the sword save thou my
by thy might and thy power: (soul
And ever keep my darling dear
from dogs that would devour.
21 And from the Lions mouth, shat
me all in sunder shiver; (would
And from the horns of unicorns
Lord safely me deliver.
22 Then shall I to my brethren all
thy Majesty record:
And in thy Church shall praise the
of thee the living Lord. (Name

The third Part.

23 All ye that fear him praise § Lord,
thou Jacob, honour him:
And all ye seed of Israel
with reverence worship him.
24 For he despiseth not the poor,
he hideth not away
His countenance when they do call,
but hears them when they pray.
25 Among the folk that fear the Lord
I will therefore proclaim
Thy praise, and keep my promise
for setting forth thy Name. (made
26 The poor shall eat and be suffic'd,
and those that do endeavour (Name,
To know the Lord, shall praise his
their hearts shall live for ever.
27 The coasts of all § earth shall praise
the Lord, and seek his grace:
The heathen folk shall worship him
before his blessed face.
28 The Kingdoms of the heathen folk
the Lord shall have therefore:
And he shall be their governour,
and King for evermore.
29 The rich men of his goodly gifts,
shall feed and taste also:
And in his presence worship him
and bow their knees full low.
30 And all that shall go down to dust,
of life by him shall taste:
A seed shall serve and worship him
while any world shall last.
31 They shall declare & plainly shew
his truth and righteousness,
Unto a people yet unborn,
who shall his Name confess.

PSALM xxiij. W. W.

THE Lord is only my support,
and he that doth me feed.
How can I then lack any thing,
whereof I stand in need?
2 He doth me fold in coats most safe
the tender grass fast by:
And after drives me to the streams
which run most pleasantly.
3 And when I feel my self near lost,
then doth he me home take,
Conducting me in his right paths,
even for his own Names sake.
4 And though I were even at deaths
yet would I fear none ill: (door
For with thy rod & shepherds crook,
I am comforted still.
5 Thou hast my table richly deck'd,
in despight of my foe:
Thou hast my head with balme re-
my cup doth overflow. (fresh'd;
6 And finally while breath doth last,
thy grace shall me defend:
And in the house of God will I
my life for ever spend.

Another of the same by T. S.

MY shepherd is the living Lord,
nothing therefore I need;
In pastures fair with waters calm,
he setteth me to feed.
2 He did convert and glad my soul,
and brought my mind in frame,
To walk in paths of righteousness,
for his most holy Name.
3 Yea though I walk in vale of death,
yet will I fear none ill:
Thy rod and staff do comfort me,
and thou art with me still.
4 And in the presence of my foes,
my table thou shalt spread:
Thou shalt, O Lord, fill full my cup,
and wilt anoint my head.
5 Through all my life thy favour is
so frankly shew'd to me:
That in thy house for evermore
my dwelling place shall be.

PSALM xxiv. J. H.

THE earth is all the Lords, with all
her store and furniture:
Yea his is all the world, and all
that therein doth endure.
2 For he hath fastly founded it,
above the seas to stand:
And plac'd below the liquid floods,
to flow beneath the land.
3 Who is the man, O Lord, that shall
ascend unto thy hill?
Or pass into thy holy place,
there to continue still.
4 He that hath pure hands and heart
which nothing doth defile.
His soul not set on vanity,
and hath not sworn to guile.
5 Him that is such an one, the Lord
most highly shall regard:
And from his God and Saviour shall
receive a just reward.
6 This is the stock of travellers,
in seeking of his grace:
As Jacob did the Israelite,
in that time of his race.

7 Ye Princes ope your gates, ſtand ope
the everlaſting gate :
For there ſhall enter in thereby
the King of glorious ſtate.
8 Who is the King of glorious ſtate?
the ſtrong and mighty Lord :
The mighty Lord in battel ſtout,
and trial of the ſword.
9 Ye princes ope your gates, ſtand ope
the everlaſting gate :
For there ſhall enter in thereby
the King of glorious ſtate.
10 Who is the King of glorious ſtate?
the Lord of hoſts it is :
The Kingdom and the royalty
of glorious ſtate is his.

PSALM xxv. T. S.

I Lift my heart to thee,
my God and guide moſt juſt :
Now ſuffer me to take no ſhame,
for in thee do I truſt.
2 Let not my foes rejoyce,
nor make a ſcorn of me :
And let them not be overthrown,
hat put their truſt in thee.
3 But ſhame ſhall them befal,
which harm them wrongfully ;
Therefore thy paths and thy right ways
unto me Lord deſery.
4 Direct me in thy truth,
and teach me I thee pray :
Thou art my God and Saviour,
on thee I wait alway.
5 Thy mercies manifold,
remember Lord, I pray,
Alſo thy pity plentiful,
for they have been alway.
6 Remember not the faul.s
and frailty of my youth :
Remember not how ignorant
I have been of thy truth.
Nor after my deſerts
let me thy mercy find:
But of thine own benignity,
Lord have me in thy mind.
7 His mercy is full ſweet,
his truth a perfect guide :
Therefore ℣ Lord will ſinners teach,
and ſuch as go aſide.
8 The humble he will teach
his precepts to obey :
He will direct in all his paths
the lowly man alway.
9 For all the ways of God
both truth and mercy are
To them that do his covenant
and ſtatutes keep with care.

The ſecond Part.

10 Now for thy holy Name,
O Lord, I thee intreat,
To grant me pardon for my ſin,
for it is wondrous great.
11 Whoſo doth fear the Lord,
by him he ſhall be kept,
To lead his life in ſuch a way
as he doth beſt accept.
12 His ſoul ſhall evermore
in goodneſs dwell and ſtand :
His ſeed and his poſterity
inherit ſhall the Land.
13 All thoſe that fear the Lord,
know his ſecret intent :
And unto them he doth declare
his Will and Teſtament.
14 Mine eyes and thankful heart
to him I will advance :
That pluck'd my feet out of ℣ ſnare
of ſin and ignorance.
15 With mercy me behold,
to thee I make my moan :
For I am poor and deſolate,
and comfortleſs alone.
16 The troubles of my heart,
are multipli'd indeed :
Bring me out of this miſery,
neceſſity and need.
17 Behold my poverty,
mine anguiſh and my pain :
Remit my ſin and mine offence,
and make me clean again.
18 O Lord behold my foes,
how they do ſtill increaſe :
Purſuing me with deadly hate,
that fain would live in peace.
19 Preſerve and keep my ſoul,
and ſtill deliver me :
And let me not be overthrown,
becauſe I truſt in thee.
20 Let mine integrity
and uprightneſs ſtill be,
My ſure protection and defence,
becauſe I wait on thee.
21 Deliver, Lord, thy folk,
and ſend them ſome relief,
I mean thy choſen Iſrael,
from all their pain and grief.

PSALM xxvi. T. S.

LOrd be my judge, & thou ſhalt ſee,
my paths be right and plain:
I truſt in God, and hope that he
with ſtrength will me ſuſtain.
2 Prove me my God, I thee deſire
my ways to ſearch and try:
As men do prove their gold with fire
my reins and heart eſpy.
3 Thy loving kindneſs in my ſight
I do behold always :
I ever walked in thy truth,
and will do all my days;

4 I do not love to haunt or uſe
with men whoſe deeds are vain:
To come in houſe I do refuſe,
with the deceitful train.
5 I much abhor the wicked ſort,
their deeds I do deſpiſe:
I do not once to them reſort,
that hurtful things deviſe.
6 My hands I waſh, and do proceed
in works to walk upright:
Then to thine Altar I make ſpeed
to offer there in ſight.
7 That I may ſpeak & preach ỹ praiſe
that doth belong to thee:
And ſo declare how wondrous ways
thou haſt been good to me.
8 O God thy houſe I love moſt dear,
to me it doth excel:
My chief delight is to be near
the place where thou doſt dwell.
9 O ſhut not up my ſoul with them,
in ſin that take their till:
Nor yet my life among thoſe men,
that ſeek much blood to ſpill.
10 For in their hands is much miſchief is
their lives therewith abound:
And nothing elſe in their right hand
but bribes is to be found.
11 But I in righteouſneſs reſolve
my time and days to ſpend:
Therefore that I may never ſwerve
let thy grace me defend.
12 My foot is ſtaid for all aſſayes,
it ſtandeth well and right:
Wherefore to God will I give praiſe
in all the peoples ſight.

PSALM xxvij. J. H. (light,

THE Lord is both my health and
ſhall man make me diſmaid?
Since God doth give me ſtrength and
why ſhould I be afraid? (might
2 While that my foes with all their
begin with me to brawl, (ſtrength
And think to eat me up, at length
themſelves have caught the fall.
3 Though they in camp againſt me lie,
my heart is not afraid:
And if in battle they will try,
I truſt in God for aid.
4 One thing of God I do require,
that he will not deny:
For which I pray and will deſire,
till he to me apply.
5 That I within his holy place
my life throughout may dwell,
To ſee the beauty of his face,
and view his temple well.
6 In time of dread he ſhall me hide
within his place moſt pure:
And keep me ſecret by his ſide,
as on rock moſt ſure.
7 At length I know the Lords good
ſhall make me ſtrong & ſtout, (grace
My foes to foil and clean deface,
that compaſs me about.
8 Therefore within his houſe will I
give ſacrifice of praiſe:
With Pſalms and Songs I will apply
to laud the Lord always.

The ſecond Part.

9 Lord hear the voice of my requeſt,
for which to thee I cry,
Have mercy Lord on me oppreſt,
and help me ſpeedily,
10 My heart confeſſeth unto thee,
I ſue to have thy grace:
Then ſeek my face, ſaidſt thou to me,
Lord, I will ſeek thy face.
11 In wrath turn not thy face away,
nor ſuffer me to ſlide:
Thou art my help ſtill to this day,
be ſtill my God and guide.
12 My parents both their ſon forſook,
and caſt me off at large:
Yet then the Lord himſelf did take
of me the care and charge.
13 Teach me, O Lord, the way to
and lead me on forth right: (the
For fear of ſuch as watch for me,
to trap me if they might.
14 O leave me not unto the will
of them that be my foes;
For they ſurmiſe againſt me ſtill,
falſe witneſs to depoſe.
15 I utterly ſhould faint, but that
this I hope ſupporteth me.
That in the land wherein I live
Gods goodneſs I ſhall ſee.
16 Truſt ſtill in God, whoſe whole th (art,
his will abide thou muſt:
He will ſupport and eaſe thy heart,
if thou in him do truſt.

PSALM xxvij. T. S.

THou art, O Lord, my ſtrength and
the ſuccor which I crave: (ſtay
Neglect me not, leſt I be like
to them that go to grave.
2 My voice and ſupplications hear
when unto thee I cry:
When I lift up my hands unto
thy holy Ark moſt high.
3 Repute me not among thoſe men
in ſin that take their till:
That ſpeak right fair unto their
but think in heart full ill. (friends,
4 According to thoſe wicked deeds
which they did moſt regard:
And after their inventions
let them receive reward.
5 Becauſe they never mind ỹ words
of God, he will therefore

Inſtead

stead of building of them up,
destroy them evermore.
6 To render thanks unto the Lord,
how great a cause have I,
My voice, my prayer, and my com-
that heard so willingly? (plaint
7 He is my shield and fortitude,
my buckler in distress:
My hope, my help, my hearts relief,
my song shall him confess.
8 He is our strength and our defence,
our foes for to resist:
The health and the salvation
of his elect by Christ.
9 Thy people and thine heritage,
Lord, bless, guide, and preserve:
Increase them Lord and rule their
that they may never swerve. (hearts

PSALM xxix. T. S.

GIve to the Lord ye Potentates,
give ye with one accord,
All praise and honour, might and
unto the living Lord. (strength
2 Give glory to his holy Name,
and honour him alone:
Worship him in his Majesty
within his holy throne.

3 His voice doth rule the waters all,
even as himself doth please:
He doth prepare the thunder-claps,
and governs all the seas.
4 The voice of God is of great fo e,
and wondrous excellent:
It is most mighty in effect,
and most magnificent.

5 The voice of God doth rend and
the Cedar-trees so long: (break
The Cedar-trees of Lebanon,
which are most high and strong.
And makes them leap like as a calf,
or as the Unicorn,
Not only trees, but mountains great,
whereon the trees are born.
7 His voice divides the flames of fire,
and shakes the wilderness:
It makes the desart quake for fear
that called is Cades.
8 It makes the hinds for fear to calve,
and makes the coverts plain:
And in his Temple every man
his glory doth proclaim.
9 The Lord doth ove the floods,
their fury to restrain:
And he likewise as Lord and King,
for evermore sh all reign. (strength
10 The Lord will give his people
whereby they shall increase:
And he will bless his chosen flock
with everlasting peace.

PSALM xxx. J. H.

ALL laud and praise with heart and
O Lord I give to thee: (voice
Which didst not make my foes rejoice
but hast exalted me.
2 O Lord my God to thee I cry'd
in all my pain and grief:
Thou gav'st an ear and didst provide
to ease me with relief.
3 Of thy good will thou hast call'd
my soul from hell to save: (back
Thou didst revive when strength did
and kept'st me from the grave. (lack
4 Sing praise ye Saints y prove & see
the goodness of the Lord:
In memory of his Majesty
rejoyce with one accord.
5 For why? his anger but a space
doth last and slack again:
But in his favour and his grace
always doth life remain.
Tho' gripes of grief & pangs full sore
abide with us all night:
The Lord to joy shall us restore
before the day be light.
6 When I enjoy'd the world at will,
thus would I boast and say:
Tush, I am sure to feel none ill,
my wealth shall not decay.
7 For thou O Lord of thy good grace
didst send me strength and aid:
But when thou turn'dst away thy face
my mind was sore dismaid.
8 Wherefore again then did I cry
to thee O Lord of might:
And my complaints did multiply
praying both day and night,
9 What gain is in my blood, said I,
if death destroy my days?
Can dust declare thy Majesty,
or give thy truth its praise?
10 Wherefore my God some pity take
O Lord I thee desire:
Do not this simple soul forsake,
of thee help I require.
11 Then didst thou turn my grief and
into a chearful voice, (woe
The mourning weed thou took'st me
and mad'st me to rejoyce. (from
12 Wherefore my soul unceasantly
shall sing unto thy praise:
My Lord my God to thee will I
give laud and thanks always

PSALM xxxi. J. H.

O Lord I put my trust in thee,
let nothing work me shame
As thou art just deliver me,
and set me free from blame.
2 Hear me O Lord, and that an
to help me make good speed,

Be thou my rock and house of stone,
my fence in time of need.
3 For why? as stones thy strength is
thou art my fort and tower: (trid,
For thy Names sake be thou my guide
and lead me in thy power.
4 Pluck thou my feet out of ỹ snare
which they for me have laid:
Thou art my strength, and all my care
is for thy might and aid.
5 Into thy hands, Lord, I commit
my soul which is thy due:
Because thou hast redeemed it,
O Lord my God most true.
6 I hate such folk as will not part
from things to be abhor'd:
When they on trifles set their heart,
my trust is in the Lord.
For I will in thy mercy joy,
I see it doth excel: (noy
Thou seest when ought would me an-
and know'st my soul full well.
8 Thou hast not left me in their hand
that would me overcharge:
But thou hast set me out of band,
to walk abroad at large.

The second Part.

9 Great grief O Lord doth me assail,
some pity on me take:
Mine eyes wax dim, my sight doth fail
my heart with fear doth ake.
10 My life is worn with grief & pain,
my years in woe are past:
My strength is gone, & thro' disdain
my bones corrupt and wast.
11 Among my foes I am a scorn,
my friends are all dismaid:
My neighbours and my kinsmen born
to see me are afraid.
12 As men once dead are out of mind,
so am I now forgot:
As little use of me they find,
as of a broken pot.
13 I heard the brags of all the rout,
their threats my mind did fray:
How they conspir'd and went about
to take my life away.
14 But Lord I trust in thee for aid,
not to be over-trod:
For I confess and still have said,
thou art the Lord my God.
15 The length of all my life and age
O Lord is in thy hand:
Defend me from the wrath and rage
of them that me withstand.
16 To me thy servant, Lord, express
and shew thy joyful face:
And save me Lord for thy goodness,
thy mercy and thy grace.

The third Part.

17 Lord let me not be put to shame,
because on thee I call:
But let the wicked bear the blame,
and into the grave fall.
18 O Lord make dumb their lips out-
which are addict to lies; (right
And cruelly with pride and spight
against the just devise.
19 O how great good hast thou in
laid up full safe for them (store
That fear and trust in thee therefore,
before the sons of men! (guide
20 Thy presence shall them fence and
from all proud brags and wrongs:
Within thy place thou shalt them hide
from all the strife of tongues.
21 Thanks to ỹ Lord ỹ hath declar'd
on me his grace so far:
Me to defend with watch and ward,
as in a town of war.
22 Thus did I say both day and night,
when I was sore oppress;
Lo, I am clean cast out of sight,
yet heardst thou my request.
23 Ye Saints love ye the Lord always,
the faithful he doth guide:
And to the proud he doth repay
according to their pride.
24 Be of good courage evermore,
on God your strength depend:
For those that put their trust in him
he ever will defend.

PSALM xxxij. T. S.

THE man is blest whose wickedness
the Lord doth clean pass by
And he whose sin is likewise hid,
and covered secretly.
2 And blest is he to whom the Lord
imputeth not his sin:
Which in his heart hath hid no guile,
nor fraud is found therein.
3 For whilst that I kept close my sin
in silence and constraint:
My bones did wear and waste away
with daily moan and plaint.
4 For night and day thy hand on me
so grievous was and smart,
That all my blood and humours moist
to dryness did convert.
5 I did therefore confess my faults,
and all my sins discover,
Then thou, O Lord, didst me forgive,
and all my sins pass over.
6 The humble man shall pray therefore
and seek thee in due time;
So that the floods of waters great
shall have no power on him.

7 When

7 When trouble and adverſity
do compaſs me about:
Thou art my refuge and my joy,
and thou doſt rid me out.
8 Come hither and I will thee teach
how thou ſhalt walk aright;
I will thee guide as I my ſelf
have learn'd by proof and ſight.
9 Be not ſo rude and ignorant
as is the horſe and mule:
Whoſe mouth without a rein or bit
from harm thou canſt not rule.
10 The wicked man ſhall manifold
ſorrows and griefs ſuſtain:
But unto him that truſts in God,
his goodneſs ſhall remain.
11 Be merry therefore in the Lord,
ye juſt lift up your voice:
And ye of pure and perfect heart,
with chearfulneſs rejoyce.

PSALM xxxiij. J. H.

YE righteous in the Lord rejoyce,
it is a ſeemly ſight;
That upright men with thankful voice
ſhould praiſe the Lord of might.
2 Praiſe ye ỹ Lord with harp & ſong,
in Pſalms and pleaſant things;
With Lute and Inſtrument alſo
that ſoundeth with ten ſtrings.
3 Sing to the Lord a ſong moſt new,
with courage give him praiſe:
4 For why? his word is ever true,
his works and all his ways.
5 To judgment, equity and right,
he hath a great good will:
And with his gifts he doth delight
the earth throughout to fill.
6 For by the word of God alone
the heavens above were wrought:
Their hoſts and powers every one
his breath to paſs hath brought.
7 The waters great gathered hath he
on heaps within the ſhore:
And hid them in the depth to be,
as in a houſe of ſtore.
8 All men on earth both leaſt & moſt
fear God and keep his Law:
Ye that inhabit in each coaſt,
dread him and ſtand in awe.
9 What he commanded wrought it was
at once with preſent ſpeed:
What he doth will is brought to paſs
with full effect indeed.
10 The counſels of the nations rude
the Lord doth bring to nought:
He doth defeat the multitude
of their device and thought.
11 But his decrees continue ſtill,
they never ſlack nor ſwage:
The motions of his mind and will
take place in every age.

The ſecond Part.

12 And bleſt are they to whom ỹ Lord
as God and guide is known:
Whom he doth chuſe of meer accord
to take them as his own.
13 The Lord from heav'n did caſt his
on men mortal by birth: (ſight,
14 Beholding from his ſeat of might
the dwellers on the earth. (wrought
15 The Lord, I ſay, whoſe hand hath
mans heart, and doth it frame.
For ne alone doth know the thought
and working of the ſame.
16 A King that truſteth in his hoſt
ſhall nought prevail at length:
The man that of his might doth boaſt
ſhall fall for all his ſtrength.
17 The troops of horſmen all ſhall fail
their ſturdy ſteeds ſhall ſwerve:
The ſtrength of horſe ſhall not prevail
the rider to preſerve.
18 But lo the eyes of God intend
and watch to aid the juſt:
With ſuch as fear him to offend
and on his goodneſs truſt.
19 That he of death and great diſtreſs
may ſet their ſouls from dread;
And if that dearth their land oppreſs,
in hunger them to feed. (depend
20 Wherefore our ſoul doth whole
on God our ſtrength and ſtay,
He is our ſhield us to defend,
and drive all darts away.
21 Our joyful ſouls always proclaim
his power and his might:
For why? in his moſt holy Name
we hope and ſuch delight.
22 Therefore let thy goodneſs, O
ſtill preſent with us be: (Lord,
As we alwayes with one accord,
do only truſt in thee.

PSALM xxxiv. T. S.

I Will give laud and honour both
unto the Lord alwayes:
Alſo my mouth for evermore
ſhall ſpeak unto his praiſe.
2 I do delight to laud the Lord
in ſoul, in heart, and voice:
That humble men and mortifi'd
may hear and ſo rejoyce.
3 Therefore ſee that ye magnifie
with me the living Lord:
Let us exalt his holy Name
always with one accord.
4 For I my ſelf beſought the Lord,
he anſwered me again:

And

And me deliver'd inſtantly
from all my fear and pain.
5 Whoſo they be that him behold,
ſhall ſee his light moſt clear,
Their countenance ſhall not be daſht,
they need it not to fear.
6 This poor diſtreſſed man for help
unto the Lord did call:
Who did him hear without delay,
and rid him out of thrall.
7 The Angel of the Lord doth pitch
his tents in every place:
To ſave all ſuch as do him fe
that nothing them deface
8 Taſte and conſider well th erefore,
that God is good and juſt:
O happy man that maketh him
his only ſtay and truſt.
9 Fear ye the Lord ye holy ones,
above all earthly thing:
For they that fear the living Lord,
are ſure to lack nothing.
10 The Lions ſhall be hunger-bit,
and pin'd with famine much:
But as for them that fear the Lord,
no lack ſhall be to ſuch.

The ſecond Part.

11 Come near to me my children dear
and to my words give ear:
I will you teach the perfect way,
how ye the Lord ſhall fear.
12 Who is ỹ man ỹ would live long
and lead a godly life?
13 See thou refrain thy tongue & lips
from all deceit and ſtrife.
14 Turn back thy face from doing ill,
and do the godly deed:
Inquire for peace and quietneſs,
and follow it with ſpeed.
15 For why? the eyes of God above
upon the juſt are bent:
His ears likewiſe do hear the cry
of the poor innocent.
16 But he doth frown and bend his
upon the wicked train: (brows
And puts away the memory,
that ſhould of them remain.
17 But when the juſt do call and cry
the Lord doth hear them ſo,
That out of pain and miſery
forthwith he lets them go.
18 The Lord is ever nigh to them
that broken-hearted are:
And for the contrite ſpirit he
ſalvation doth prepare.
19 Full many be the miſeries
that righteous men endure:
But of deliverance from them all
the Lord doth them aſſure.
20 The Lord doth ſo preſerve & keep
their very bones alway:
That not ſo much as one of them
doth periſh or decay.
21 The ſin ſhall ſlay the wicked man,
which he himſelf hath wrought:
And ſuch as hate the righteous man,
ſhall ſoon be brought to nought.
22 But they that fear the living Lord
are ever ſafe and ſound:
And as for thoſe that truſt in him,
nothing ſhall them confound.

PSALM xxxv. J. H.

LOrd plead my cauſe againſt my (foes,
confound their force and might
And take my part againſt all thoſe
that ſeek with me to fight.
2 Lay hand upon ỹ ſpear and ſhield,
thy ſelf in armour dreſs.
Stand up for me, and fight the field,
to help me from diſtreſs.
3 Gird on thy ſword, and ſtop ỹ way,
mine enemies withſtand,
That thou unto my ſoul maiſt ſay,
I am thy help at hand.
4 Confound them with rebuke and (blame,
that ſeek my ſoul to ſpill:
Let them turn back & flee with ſhame
that think to work me ill.
5 Let them diſperſe and flee abroad,
as duſt doth drive the duſt:
That ſo the angel of our God,
their might away may thruſt.
6 Let all their ways be void of light,
and ſlippery like to fall:
And ſend thine angel with thy might
to perſecute them all.
7 For why? without my fault they (have
in ſecret let their gin:
And for no cauſe have dig'd a pit,
to take my ſoul therein.
8 When they think leaſt and have no (care,
O Lord deſtroy them all:
Let them be trapt in their own ſnare,
and in their miſchief fall.
9 And let my ſoul with heart & voice
in God have joy and wealth;
That in the Lord I may rejoyce,
and in his ſaving health.
10 Then all my bones ſhall ſpeak and (ſay,
my parts ſhall all agree:
O thou great God of heav'n & earth,
what man is like to thee?

The ſecond Part.

11 Thou doſt defend ỹ weak from them
that are both ſtout and ſtrong:
And rid the poor from wicked men
that ſpoil and do them wrong.

12 My cruel foes againſt me riſe,
to witneſs things untrue:
And to accuſe me they deviſe
of things I never knew.
13 Where I to them did ſhew good will,
They quit me with diſdain:
That they ſhould pay my good with ill,
my ſoul doth ſore complain.
14 When they were ſick I mourn'd my ſelf in ſackcloth clad (therefore
With faſting did I faint full ſore,
and pray'd with heart moſt ſad.
15 As they had been my brethren dear
I did my ſelf behave:
As one that mourneth heavily
about his mothers grave.
16 But they in mine adverſity
did gather in a rout:
Yea, abject ſlaves reproachfully
at me did mock and flout.
17 The belly-gods & flattering train,
that all good things deride:
At me do grin with great diſdain,
and pluck their mouths aſide.
18 Lord when wilt thou for me appear
why doſt thou ſtay and pauſe?
O rid my ſoul, mine only dear,
out of theſe Lions claws.
19 And then will I give thanks to thee
before the Church always:
And where moſt of the people be,
there will I ſhew thy praiſe.
O Let not my foes prevail on me,
which hate me for no fault:
or let them wink or turn their eye,
that cauſleſs me aſſault.

The third Part.

21 Of peace no word they think or ſay,
their talk is all untrue:
They ſtill conſult, and would betray
all thoſe that peace enſue.
22 With open mouth they run at me,
their fury is like fire:
Well, well, ſay they, our eye doth ſee
the thing that we deſire.
23 But Lord thou ſeeſt what ways they go
and what they do intend: (take
Be not far off, nor me forſake,
as men that fail their friend.
24 Awake, ariſe, and ſtir abroad,
defend me in my right:
Revenge my cauſe, O Lord my God,
and aid me with thy might.
25 According to thy righteouſneſs,
my Lord God ſet me free:
And let them not their pride expreſs,
nor triumph over me.
26 Let not their hearts rejoyce & cry,
even ſo we would it have;
Nor give them cauſe to ſay on high
he's ſunk into the grave.
27 Confound them with rebuke and ſhame
that joy when I do mourn: (
And pay them home with ſpite and ſcorn,
that brag at me with ſcorn. (blame
28 Let them moſt heartily rejoyce,
which love mine upright way,
Let them all times with heart & voice
ſtill praiſe the Lord, and ſay,
29 Great is the Lord, and doth excel,
and he doth much delight
To ſee his ſervants proſper well,
it is his pleaſant ſight.
30 Wherefore my tongue I will apply
thy righteouſneſs to praiſe:
To thee the Lord my God will I
give laud and thanks always.

PSALM xxxvi. J. H.

THE wicked by his works unjuſt
doth thus perſwade my heart)
That in the Lord he hath no truſt,
his fear is ſet apart.
2 Yet doth he joy in his eſtate,
to walk as he began:
So long till he deſerve the hate
of God as well as man.
3 His words are wicked, vile & naught,
his tongue no truth doth tell,
Yet at no hand will he be taught
which way he may do well.
4 When he ſhould ſleep, then doth
his miſchiefs to fulfil: (he muſe
No wicked ways doth he refuſe,
nor any thing that's ill.
5 But Lord thy goodneſs doth aſcend
above the heav'ns moſt high:
So doth thy truth it ſelf extend
unto the cloudy ſkie.
6 Much more than hills ſo high and ſteep,
thy juſtice is expreſt: (
Thy judgments like to ſeas moſt deep
thou ſav'ſt both man and beaſt.
7 Thy mercy is above all things,
O God it doth excel:
In truſt whereof as in thy wings,
the ſons of men ſhall dwell.
8 Within thy houſe ſhall they be fed,
with plenty at their will:
Of all delights ſhall they be ſped,
and take thereof their fill.
9 Becauſe the well of life moſt pure
doth ever flow from thee:
And in thy light we are full ſure
the laſting light to ſee.
10 From ſuch as thee deſire to know,
let not thy grace depart:
Thy righteouſneſs declare and ſhew
to men of upright heart.
11 Let not the proud on me prevail,
O Lord of thy good grace;

Nor let the wicked me aſſail,
to throw me out of place.
12 But they in their device ſhall fall
that wicked works maintain:
They ſhall be certainly caſt down,
and never riſe again.

PSALM xxxvij. W. W.

GRudge not to ſee the wicked men,
in wealth to flouriſh ſtill:
Nor yet envy ſuch as to ill
have bent and ſet their will.
2 For as green graſs & ỹ green herbs
are cut and wither away:
So ſhall their great proſperity
ſoon paſs, fade, and decay.
3 Truſt thou therefore in God alone,
to do well give thy mind:
So ſhalt thou have the land as thine,
and there ſure food ſhalt find.
4 In God ſet all thy hearts delight,
and look what thou wouldſt have,
Or elſe canſt wiſh in all the world,
thou need'ſt it not to crave.
Caſt both thy ſelf and thine affairs,
on God with perfect truſt:
And thou ſhalt ſee with patience,
th' effect both ſure and juſt.
6 Thy perfect life and godly name,
he will clear as the light:
So that the Sun even at noon-day
ſhall not ſhine half ſo bright.
7 Be ſtill therefore and ſtedfaſtly
on God ſee thou wait then:
Not ſhrinking for the proſp'rous ſtate
of lewd and wicked men.
8 Shake off deſpight, envy and hate,
let not thine anger riſe:
That thou may'ſt not be drawn into
ſome wicked enterpriſe.
9 For every wicked man will God
deſtroy both more and leſs:
But ſuch as truſt in him are ſure
the land for to poſſeſs:
10 Wait but a while & thou ſhalt ſee
no more the wicked train:
No not ſo much as houſe or place
where once he did remain.

The ſecond Part.

11 But merciful and humble men
enjoy ſhall ſea and land:
In reſt and peace they ſhall rejoice,
for nought ſhall them withſtand.
12 The lewd men and malicious,
againſt the juſt conſpire:
They gnaſh their teeth at him, as men
which do his bane deſire.
13 But while ungodly men thus think,
the Lord laughs them to ſcorn:
For he doth ſee their term approach,
when they ſhall ſigh and mourn.
14 The wicked have their ſword out (drawn;
their bow alſo is bent:
To overthrow and kill the poor,
whoſe life is innocent.
15 But the ſame ſword ſhal pierceth
which was to kill the juſt: (the
So ſhall the bow to ſhivers break
wherein they put their truſt.
16 Doubtleſs the juſt mans poor eſtate
is to be valu'd more
Than all the lewd and wicked mans
rich pomp and heaped ſtore.
17 For though their power be moſt (ſtrong
God will it overthrow:
Where contrary he doth preſerve
the humble men and low.
18 He ſees by his great providence
the good mens trade and way:
And will give them inheritance,
which never ſhall decay.
19 They ſhall not be diſcouraged,
when ſome are hard beſtead:
When others ſhall be hunger-bit,
they ſhall be clad and fed.
20 For whoſoever wicked is,
and enemy to God,
Shall like the fat of lambs conſume,
or ſmoak that flies abroad.

The third Part.

21 Behold the wicked borrows much,
and never pays again:
Whereas the juſt by liberal gifts,
the needy doth ſuſtain,
22 For they whom God doth bleſs (ſhall have
the land for heritage:
And they whom he doth curſe like-
ſhall periſh in his rage. (wiſe
23 The Lord the juſt mans ſteps doth guide
and all his ways doth bleſs: (
To every thing he takes in hand
he giveth good ſucceſs.
24 Though he do fall, yet is he ſure
not utterly to ſink;
For God upholds him with his hand,
and from him will not ſhrink.
25 I have been young but now am old
yet did I never ſee
The juſt man left, nor yet his ſeed
to beg for miſery.
26 He gives alway moſt liberally,
and lends where there is need:
By which he doth from God ſecure
a bleſſing to his ſeed.
27 Flee vice therefore & wickedneſs,
and vertue do embrace:
So God ſhall grant thee long to have
on earth a dwelling place.

28 For

28 For God ſo loveth equity,
and ſhews to his ſuch grace:
That he preſerveth them, but doth
cut off the wicked race.
29 Whereas ỹ good and godly men
inherit ſhall the land:
Having as Lords all things therein
in their own power and hand.
30 The juſt mans mouth doth ever
of matters wiſe and high: (ſpeak
His tongue doth talk of judgment, &
of truth and equity.
31 For in his heart the Law of God
his Lord doth ſtill abide:
So that where-ever he doth go
his foot ſhall never ſlide.
32 The wicked like a greedy wolf,
the juſt man doth beſet:
By all means ſeeking him to kill,
and take him in his net.

The fourth Part.

33 But tho' he fall into his hands,
yet God will ſuccour ſend:
Tho' men againſt him ſentence give,
God will him yet defend.
34 Wait thou on God and keep his
he ſhall preſerve thee then, (way
The earth to rule, and thou ſhalt ſee,
deſtroy'd theſe wicked men.
35 The wicked have I ſeen moſt ſtrong
and plac'd in high degree,
Flouriſhing in all wealth and ſtore,
as doth the Lawrel-tree.
36 But ſuddenly he paſt away,
and lo he was quite gone:
Then I him ſought, but could not find
the place where dwelt ſuch one.
37 Mark and behold ỹ perfect man,
how God doth him encreaſe:
For the juſt man ſhall have at length
great joy with reſt and peace.
38 As for tranſgreſſors, wo to them,
deſtroy'd they all ſhall be:
God will cut off their budding race,
and rich poſterity.
39 But the ſalvation of the juſt
doth come from God above:
Who in their trouble ſends them aid,
of his meer grace and love.
40 God evermore delivers them
from lewd men and unjuſt:
And ſtill will ſave them whilſt that
in him do put their truſt. (they

PSALM xxxviij. J. H.

PUT me not to rebuke, O Lord,
in thy provoked ire:
And in thy wrath correct me not
I humbly thee deſire.
¶ Thine arrows do ſtick faſt in me,
thy hand doth preſs me ſore;
And in my fleſh no health at all
appeareth any more.
3 And all this is by reaſon of
the wrath that I am in:
Not any reſt is in my bones
by reaſon of my ſin.
4 For lo, my wicked doings, Lo
above my head are gone:
A greater load than I can bear,
they lie me ſore upon.
5 My wounds do ſtink & are corrupt
and loathſome are to ſee:
Which all through mine own fooliſh-
doth happen unto me. (neſs
6 And I in careful wiſe am brought
into ſuch great diſtreſs:
That I go wailing all the day
in doleful heavineſs.
7 My loins are fill'd with ſore diſeaſe,
my fleſh hath no whole part:
8 I feeble am and broken ſore,
and roar for grief of heart. (groans
9 Thou know'ſt Lord my deſire, thy
are open in thy ſight, (doth fail,
10 My heart doth pant, my ſtrength
mine eyes have loſt their light.
11 My lovers and my wonted friends
ſtand looking on my wo:
Alſo my kinſmen far away
are me departed fro.
12 They ỹ do ſeek my life, lay ſnares,
and they that go the way
To do me hurt, ſpeak lies and think
on miſchief all the day.

The ſecond Part.

13 But as a deaf man I became,
that cannot hear at all:
14 And as one dumb, that opens not
his mouth to ſpeak withal.
15 For all my confidence, O Lord,
is wholly ſet on thee:
Therefore, O Lord, that art my God,
do thou give ear to me.
16 This do I crave, ỹ they my foes
triumph not over me:
For when my foot doth ſlip, then they
rejoyce my fall to ſee.
17 And I am ready for to halt,
I cannot ſtand upright:
Alſo my grievous heavineſs
is ever in my ſight.
18 For while that I my wickedneſs
in humble wiſe confeſs:
And while I for my ſinful deeds,
my ſorrows do expreſs:
19 My foes do ſtill remain alive,
and mighty are alſo,
And they that hate me wrongfully,
in number hugely grow.

10 They ſtand againſt me ỹ my good
with evil do repay:
Becauſe that good and honeſt things
I do enſue alway.
21 Forſake me not, O Lord my God,
be thou not far away:
22 Haſte me to help, my Lord, my
my ſafety and my ſtay. (God,

PSALM xxxix. J. H.

I Said I will look to my wayes,
for fear I ſhould go wrong;
I will take heed all times that I
offend not with my tongue.
2 As with a bit I will keep faſt
my mouth with force and might
Not once to whiſper all the while
the wicked are in ſight.
3 I held my tongue, & ſpake no word,
but kept me cloſe and ſtill:
Yea from good talk I did refrain,
but ſore againſt my will.
4 My heart waxt hot within my breſt,
with muſing thought and doubt:
Which did increaſe and ſtir the fire,
at laſt theſe words burſt out.
5 Lord number out my life and days
which yet I have not paſt,
6 that I may be certified,
how long my life ſhall laſt.
6 Lord thou haſt pointed out my life
in length much like a ſpan:
Mine age is nothing unto thee,
ſo vain is every man.
7 Man walketh like a ſhade, & doth
in vain himſelf annoy
In getting goods, and cannot tell,
who ſhall the ſame enjoy.
8 Therefore now, Lord, what wait I
what help do I deſire? (for?
O truth my help depends on thee,
nothing elſe require.

The ſecond Part.

9 From all the ſins that I have done,
Lord, quit me out of hand:
And make me not a ſcorn to fools
that nothing underſtand.
10 I was as dumb, and to complain
no trouble might me move:
Becauſe I knew it was thy work,
my patience for to prove.
11 Lord take from me thy ſcourge and
I can them not withſtand: (plague,
I faint and pine away for fear
of thy moſt heavy hand.
12 When thou for ſin doſt man rebuke
he waxeth woe and wan:
As doth a cloth that moths have fret,
ſo vain a thing is man,
13 Lord hear my ſuit, and give good
regard my tears that fall: (heed,
I ſojourn like a ſtranger here,
as did my fathers all.
14 O ſpare a little, give me ſpace
my ſtrength for to reſtore:
Before I go away from hence,
and ſhall be ſeen no more.

PSALM xl. J. H.

I Waited long and ſought the Lord,
and patiently did bear:
At length to me he did accord,
my voice and cry to hear.
2 He pluck't me from ỹ lake ſo deep
out of the mire and clay:
Upon a rock he ſet my feet,
and he did guide my way.
3 To me he taught a Pſalm of praiſe,
which I muſt ſhew abroad:
And ſing new ſongs of thanks always
unto the Lord our God.
4 When all the folk theſe things ſhall
as people much afraid: (ſee,
Then they unto the Lord will flee,
and truſt upon his aid.
5 O bleſt is he whoſe hope and heart
doth in the Lord remain:
That with ỹ proud doth take no part,
nor ſuch as lyes maintain.
6 For, Lord, my God, thy wondrous
in greatneſs far do paſs: (deeds
Thy favour towards us exceeds
all things that ever was.
7 When I intend and do deviſe
thy works abroad to ſhow:
To ſuch a reck'ning they do riſe,
thereof no end I know.
8 Burnt-offerings thou delight'ſt not
I know thy whole deſire, (in
With ſacrifice to purge his ſin,
thou doſt no man require.
9 Meat-offerings and ſacrifice
thou wouldſt not have at all:
But thou, O Lord, haſt open made
mine ears to hear withal.
10 But then ſaid I, Behold and look,
I come with heart moſt free:
For in the volume of thy book
thus it is ſaid of me,
11 That I, O God ſhould do thy mind
which thing doth pleaſe me well:
For in my heart thy law I find
faſt placed there to dwell.
12 Thy righteouſneſs and juſtice I
in great aſſemblies tell:
Behold my tongue no time doth ceaſe
O Lord, thou know'ſt full well.

The ſecond Part.

13 I have not hid within my breaſt,
thy goodneſs as by ſtealth,

Bm

But I declare and have expreſt
thy truth and ſaving health.
24 I kept not cloſe thy loving mind,
that no man ſhould it know:
The truſt that in thy truth I find,
to all the Church I ſhow.
25 Thy tender mercy, Lord, from me,
withdraw thou not away:
But let thy love and verity
preſerve me every day.
26 For I with many troubles am
encompaſſed about:
My ſins ſo greatly do increaſe,
I cannot ſpy them out.
27 For why? in number they exceed
the hairs upon my head:
My heart doth faint for very fear,
that I am almoſt dead.
28 With ſpeed ſend help and ſet me free
O Lord, I thee require:
Make haſte with aid to ſuccour me,
O Lord, at my deſire.
29 Confound them with rebuke and ſhame,
that ſeek my ſoul to ſpill:
Drive back my foes, and them defame
that wiſh me any ill.
30 For their ill feats do them deſery
that would deface my name:
Alwayes at me they rail and cry,
fie on him, fie for ſhame.
31 Let them in thee have joy and wealth
that ſeek to thee alwayes
That thoſe ỳ love thy ſaving health
may ſay, To God be praiſe.
32 But as for me, I am but poor,
oppreſt and brought full low:
Yet thou, O Lord, wilt me reſtore
to health, full well I know.
33 For why? thou art my hope and truſt,
my refuge, help, and ſtay:
Wherefore my God as thou art juſt,
with me no time delay.

PSALM xli. T. S.

THE man is bleſt ỳ doth provide
for ſuch as needy be:
For in the ſeaſon perilous
the Lord will ſet him free.
2 The Lord will keep him ſafe, and make
him happy in the land:
And not deliver him into
his enemies ſtrong hand.
3 And from his bed of languiſhing
the Lord will him reſtore:
For thou, O Lord, wilt turn to health
his ſickneſs and his ſore.
4 Then in my ſickneſs thus ſaid I,
have mercy, Lord, on me,
And heal my ſoul, which is full woe
that I offended thee.
5 My foes did wiſh me ill in heart,
and thus of me did ſay,
When ſhall he die, that ſo his name
may periſh quite away?
6 And when they come to viſit me,
they ask if I do well:
But in their hearts they miſchief hatch
and then abroad it tell.
7 All they that hate me do conſpire
againſt me craftily:
And ſtill deviſe how to procure
my ruine ſecretly.
8 Some grievous ſin hath brought him low
this ſickneſs, ſay they plain:
He is ſo low, that without doubt
he cannot riſe again.
9 The man alſo that I did truſt,
with me did uſe deceit:
Who at my table eat my bread,
the ſame for me laid wait.
10 Have mercy, Lord, on me therefore,
and let me be preſerv'd:
That I may render unto them
the things they have deſerv'd.
11 By this I know aſſuredly
to be belov'd of thee,
Becauſe my foes no power have
to triumph over me.
12 But in my right thou haſt me kept,
and it maintained well:
And in thy preſence place aſſign'd
where I ſhall ever dwell.
13 The Lord the God of Iſrael
be praiſed evermore.
Even ſo be it, Lord, will I ſay,
Praiſe ye the Lord therefore.

PSALM xlij. I. H.

LIke as the hart doth pant and bray
the well-ſprings to obtain,
So doth my ſoul deſire alway,
with thee Lord to remain.
2 My ſoul doth thirſt & would draw near
the living God of might:
O when ſhall I come and appear
in preſence of his ſight?
3 The tears all times are my repaſt
which from mine eyes do ſlide:
Whilſt wicked men cry out ſo faſt,
Where now is God thy guide?
4 Alas what grief is it to think
what freedom once I had!
Therefore my ſoul as at pits brink
moſt heavy is and ſad.
For I did march in good array,
with joyful company:
Unto the temple was our way,
to praiſe the Lord moſt High

My soul, why art thou sad always,
and frett'st thus in my breast?
Trust still in God; for him to praise
I hold it ever best.
I am I have succour at need
against all pain and grief:
He is my God, which with all speed
doth haste to send relief.
My soul within me is cast down,
therefore, O Lord, I will
remember thee from Jordans land
and Hermons little hill.

The Second Part.

One grief another in doth call,
as clouds burst out their voice:
the floods of evil that do fall,
run over me with noise.
Yet I by day felt his goodness,
and help at all assays:
Likewise by night I did not cease
the living God to praise.
I am perswaded thus to say
to him with reverence,
O Lord, thou art my guide and stay,
my rock and sure defence.
Why do I then in pensiveness
hanging the head thus walk,
while that mine Enemies oppress,
and vex me with their talk?
For why? they pierce my inward
with pains to be abhorr'd, [parts
when they cry out with stubborn
where is thy God the Lord? [hearts,
So soon, my soul, why dost thou
with pain and grief oppress? [faint,
Why do sad thoughts without re-
lieve rage whin my breast? [straint,
Trust in the Lord thy God always,
and thou the time shalt see [praise,
give him thanks with laud and
her health restor'd to thee.

PSAL. XLIII. T.S.

Judge and revenge my cause, O
from them that evil be, [Lord,
Wicked and deceitful men,
O Lord, deliver me. [God,
For of my strength thou art the
why putt'st thou me thee fro?
Why walk I so heavily
oppressed with my foe?
O Lord, send out thy light & truth,
and lead me with thy grace,
which may conduct me to thy hill,
and to thy dwelling-place.
Then shall I to thine altar go
with joy to worship there:
Upon my harp give thanks to thee,
O God, my God, most dear.
Why art thou then so sad, my soul,
and frett'st thus in my breast?
Still trust in God; for him to praise
I hold it always best.
6 By him I have deliverance
against all pain and grief:
He is my God which doth, always,
at need sent me relief.

PSAL. XLIV. T.S.

OUr ears have heard our fathers
and reverently record [tell,
The wondrous works that thou hast
in ancient time, O Lord. [done
2 How thou didst drive the Gentiles
with a most powerful hand: [out
Planting our fathers in their place,
and gav'st to them their land.
3 They conquer'd not by their own
[sword
the land wherein they dwell:
But by thy hand, thy arm and grace
because thou lov'dst them well.
4 Thou art my King, O God, who
Jacob in sundry wise. [sav'st
5 Led with thy power, we threw
as did against us rise [down such
6 I trusted not in bow nor sword,
they could not save me sound:
7 Thou kept'st us from our foes grea
thou did'st them all confound [rage,
8 And still we boast of thee our God
and praise thy holy name:
9 Yet now thou go'st not with our
but leavest us to shame. [host
10 Thou mad'st us flee before our
so were we overtred: [foes,
They did us rob and spoil our goods
we were dispers'd abroad.
11 Thou hast us given to our foes,
as sheep for to be slain:
Amongst the heathen every where
scatter'd we do remain.
12 Thy people thou hast sold like
and as a thing of nought: [slaves
For profit none thou hadst thereby,
no gain at all was sought.
13 And to our neighbours thou hast
of us a laughing-stock: [made
And those that round about us dwell,
at us do grin and mock.

The Second Part.

14 Thus we serve for no other use
but for a common talk: [heads
They mock, they scorn, they nod their
where-e'er they go or walk
15 With shame and great confusion
I am afflicted sore:
Yea, so I blush that all my face
with red is cover'd o'er.
16 For why we hear such slandrous
words,

such false reports and lyes:
That death it is to see their wrongs,
their threatnings and their cries.
17 For all this we forgot not thee,
nor yet thy cov'nant brake:
18 We turn not back our hearts from thee,
nor yet thy paths forsake.
19 Yet thou hast trod us down to dust,
where dens of dragons be;
And cover'd us with shade of death,
and great adversity.
20 If we God's Name forgotten have,
and help of idols sought,
21 Shall he not search and find this out,
for he doth know our thought.
22 But 'tis for thy Names sake, O Lord,
we always are slain thus:
As sheep unto the shambles sent,
even so they deal with us.
23 Up Lord, why sleep'st thou? awake,
for ever leave us not:
24 Why hidest thou thy countenance?
our thrall thou hast forgot.
25 For down to dust our soul is cast,
our troubles come so fast:
Our belly, like as it were glu'd,
unto the ground cleaves fast.
26 Rise up therefore for our defence,
and help us, Lord, at need:
We thee beseech for thy goodness,
to rescue us with speed.

PSAL. XLV. I. H.

MY heart doth take in hand
some godly song to sing:
The praise that I shall shew therein
pertaineth to the king.
2 My tongue shall be as quick
his honour to indite,
As is the pen of any scribe
that useth fast to write.

3 O fairest of all men,
thy speech is pleasant pure:
For God hath blessed thee with gifts
for ever to endure.
4 About thee gird thy sword,
O prince of might elect.
With honour, glory and renown
thou art most richly deckt.

5 Go forth with godly speed,
with meekness, truth and right:
And thy right hand shall theein instruct
in works of dreadful might.
Thine arrows sharp and keen
their hearts so sore shall sting:
That folk shall fall and kneel to thee,
yea, all thy foes, O king.

7 Thy royal seat, O Lord,
for ever shall remain,
Because the sceptre of thy realm
doth righteousness maintain.
8 Because thou lov'st the right,
and dost the ill detest.
Therefore hath God anointed thee
with joy above the rest.
9 With mirth and savours sweet
thy clothes are all bespread:
When thou dost from thy palace pass
thereby to make thee glad.
10 Kings daughters do attend
in fine and rich array:
At thy right hand the Queen doth stand
in gold and garments gay.

The Second Part.

11 O daughter, take good heed,
incline and give good ear:
Thou must forget thy kindred all,
and fathers house most dear.
12 Then shall the king desire
thy beauty fair and trim:
For why? he is the Lord thy God,
and thou must worship him.
13 The daughters then of Tyre,
with gifts full rich to see,
And all the wealthy of the land
shall make their suit to thee.
14 The daughter of the king
is glorious to behold:
Within her closet she doth sit
all deck'd in beaten gold.
15 In robes with needle wrought
and many pleasant thing:
With virgins fair on her to wait
she cometh to the king.
16 Thus are they brought with joy
and mirth on every side,
Into the palace of the king,
and there they do abide.
17 Instead of parents left,
(O queen, the case so stands)
Thou shalt have sons whom thou may'st
as princes in all lands.
18 Wherefore thy holy Name
all ages shall record:
The people shall give thanks to thee
for evermore, O Lord.

PSAL. XLVI. I. S.

THE Lord is our defence and
the strength wherein we trust
When we in woe are much distrest,
he is our help at hand.
2 Though the earth move, we will not fear,
though mountains high and huge
Be thrust and hurled here and there
within the sea so deep.
3 No, though the sea do rage and swell,
that all the banks it spills:
And though it overflow the hills,
and beat down mighty hills.
4 For one fair flood doth glad
his pleasant streams apace,

To fresh the city of our God,
and wath his holy place.
5 In midst of her the Lord doth dwell,
she can no whit decay:
All things against her that rebell
the Lord will surely slay.
6 The Heathen folk and kingdoms fear,
the people make a noise:
The earth doth melt, and not appear,
when God puts forth his voice.
7 The Lord of hosts doth take our part
to us he hath an eye:
Our hope of health with all our heart
on Jacob's God doth lie.
8 Come here and see with mind and eyes
the working of our God:
What wonders he himself hath wrought
in all the World abroad.
9 By him all wars are hush'd and gone,
though countrees did conspire:
Their bows and spears he brake each one,
their chariots burnt with fire.
10 Be still therefore, and know that I
am God, and therefore will
Among the heathen people be
highly exalted still.
11 The Lord of Hosts doth us defend,
he is our strength and tower:
On Jacobs God we do depend,
and on his might and power.

PSAL. XLVII. J. H.

YE people all with one accord
clap hands and much rejoice,
Be glad and sing unto the Lord
with sweet and pleasant voice.
2 For high the Lord and dreadful is,
his wonders manifold:
A mighty King he is truly,
is all the earth extoll'd.
3 The people shall he make to be
unto our bondage thrall:
And underneath our feet shall he,
the nations make to fall.
4 For us the heritage he chose
which we possess alone,
The excellency of Jacob
his well beloved one.
5 Our God ascended up on high
with joy and pleasant noise,
The Lord goes up above the sky
with trumpets royal voice.
6 Sing praises to our God, sing praise,
sing praises to our King:
For God is King of all the earth,
all skilful praises sing.
7 God on the heathen reigns, and
upon his holy throne:
The princes of the people have
them joyned every one
8 To Abrahams people: for our God,
which is exalted high,
As with a buckler doth defend
the earth continually.

PSAL. XLVIII. J. H.

GReat is the Lord, and with great praise
to be advanced still
Within the city of our God,
upon his holy hill.
2 Mount Sion is a pleasant place,
it gladdeth all the land:
The city of the mighty King
on her north-side doth stand.
3 Within the palaces thereof
God is a refuge known:
For lo, the kings are gather'd, and
together they are gone.
4 But when they did behold it so
they wondred, and they were
Astonisht much, and suddenly
were driven back with fear.
5 Great terrour there on them did fall;
for very woe they cry,
As doth a woman when she shall
go travail instantly.
6 As thou with eastern wind dost break
upon the sea,
They were destroy'd: and even as we
have heard our fathers speak:
7 So in the city of the Lord
we saw as it was told,
Yea, in the city which our God
for ever will uphold.
8 O Lord, we wait and do depend
on thy good help and grace:
For which we do all times attend
within thy holy place.
9 O Lord, according to thy Name
for ever is thy praise:
And thy right hand, O Lord, is full
of righteousness always.
10 Let, for thy judgments, Sion mount
fulfilled be with joys:
Also of Judah grant, O Lord,
the daughters to rejoyce.
11 Go walk about all Sion hill,
yea, round about her go;
And tell the towers that thereon
are builded on a row.
12 And mark ye well her bulwarks all,
behold her towers there:
That ye may tell thereof to them
that after shall be here.
13 For this most mighty God, our God
for evermore is he:
Yea, and unto the death also
our guider shall he be.

PSAL. XLIX. J. H.

ALL people hearken and give ear
to that which I shall tell,
2 Both high & low, both rich & poor
that in the world do dwell.
3 For why? my mouth shall make dis-
course
of many things right wise:
And understanding shall mine heart
its study exercise.
4 I will incline mine ear to know
the parable so dark:
And open all my doubtful speech
in metre on my harp.
5 Why should I fear Affliction,
or any careful tool:
Or else my foes which at my heels
are prest my life to spoil?
6 For as for such as riches have,
wherein their trust is most;
And they which of their treasures
themselves do brag and boast;
7 There is not one of them that can
his brother's life redeem,
Or give a ransom unto God
sufficient for him.
8 It is too great a price to pay,
none can thereto attain;
So that he might his life prolong,
or not in grave remain.
9 The selfe wise men, as well as fools,
subject unto death's bands:
And being dead, strangers possess
their houses, goods, and lands.
10 Their care is to build houses fair,
and to determine sure
To make their names upon the earth
for ever to endure.
11 Yet shall no man always enjoy
high honour, wealth and rest;
12 But shall at length taste of death
as well as the brute beast.

The Second Part.

13 And tho' they find their foolish
to be most lewd and vain:
Their children yet approve their
and in like sin remain.
14 As sheep into the fold are brought,
they shall be laid in grave:
Death shall them eat, and in that
the just shall lordship have.
15 Their beauty and their royal port
shall fade and quite decay,
When from their house unto the pit
with woe they pass away.
16 But God will surely me preserve
from death and endless pain:
Because he will of his good grace
my soul receive again.
17 If any man grow wondrous rich,
be not afraid therefore
Although the glory of his house
increaseth more and more.
18 For when he dies, of all these things
nothing shall he receive.
His glory will not follow him,
his pomp will take her leave.
19 Yet in this life he counts himself
the happiest under sun:
And others likewise flatter him,
saying All is well done.
20 But yet if he should live as long
as did his fathers old,
Yet must he needs at length one
and be brought to death's fold.
21 Man that in honour lives, & doth
not understand, may be
Compar'd unto the very beasts,
that perish utterly.

PSAL. L. W. W.

THE mighty God,
th' eternal hath thus spoke,
And all the world
he will call and provoke,
Even from the east,
and so forth to the west.
2 From towards Sion,
which place he liketh best,
God will appear
in beauty most excellent.
Our God will come
before long time be spent.
3 Devouring fire
shall go before his face;
A great tempest
shall round about him trace.
4 Then shall he call
the earth and heavens bright,
To judge his folk
with equity and right:
5 Saying, Go to,
and now my saints assemble.
My pact they keep,
their gifts do not dissemble.
6 The heavens shall
declare his righteousness:
For God is Judge
of all things more and less.
7 Hear, my people,
for I will now reveal;
Lift Israel
I'll from thee nought conceal.
Thy God, thy God
am I, and will not blame thee.
8 For giving not
all manner offerings to me,
9 I have no need
to take of thee at all
Goats of thy fold,
or calf out of thy stall.

10 For all the beasts
are mine within the woods:
On thousand hills
cattel are mine own goods:
11 I know for mine
all birds that are on mountains:
All beasts are mine [tains:
which haunt the fields and foun-
12 Hungry if I were,
I would not thee it tell:
For all is mine
that in the world doth dwell.
13 Eat I the flesh
of great bulls or bullocks?
Or drink the bloud
of goats, or of the flocks?
14 Offer to God
praise and hearty thankſgiving,
And pay thy vows
unto God everliving.
15 Call upon me
when troubled thou ſhalt be:
Then will I help,
and thou ſhalt honour me.
16 To the wicked
thus ſaith th' eternal God,
Why doſt thou preach
my laws and heſts abroad:
17 Seeing thou haſt
them with thy mouth abuſed,
And hat'ſt to be
by diſcipline reformed?
My words, I ſay,
thou doſt reject and hate:
18 If that thou ſee
a thief, as with thy mate,
Thou run'ſt with him,
and ſo your prey ſeek out;
And art all one
with the adult'rous rout.
19 Thou giv'ſt thy ſelf
to backbite and to ſlander:
And how thy tongue
deceives, it is a wonder.
20 Thou ſitt'ſt muſing
thy brother how to blame,
And how to put
thy mothers ſon to ſhame.
21 Theſe things thou didſt,
and whilſt I held my tongue,
Thou didſt me judge,
becauſe I thrid ſo long,
Like to thy ſelf:
yet though I keep long ſilence,
Once ſhalt thou feel
of thy wrongs juſt recompence.
22 Conſider this
ye that forget the Lord,
And fear not when
he threatneth with his word:
Leſt without help
I teare you as a prey:
23 But he that thanks
offereth, praiſeth me aay,
Saith the Lord God:
and he that walketh this trace,
I will him teach
Gods ſaving health to embrace.

Another of the ſame; by I. H.

THe God of Gods, the Lord,
hath call'd the earth by name
From whence the Sun doth riſe, unto
the ſetting of the ſame.
2 From Sion his fair place,
his glory bright and clear,
The perfect beauty of his grace,
from thence it did appear.
3 Our God ſhall come in haſte,
to ſpeak he ſhall not doubt:
Before him ſhall the fire waſte,
and tempeſt round about.
4 The heavens from on high,
the earth below likewiſe
He will call forth to judge and try
the people that are his.
5 Bring forth my ſaints, ſaith he,
my faithful flock ſo dear:
Which are in band and league with
my Law to love and fear. [me,
6 And when their things are told,
then ſhall the heav'ns record,
That God is juſt; and all muſt bide
the judgment of the Lord.
7 My people, O give heed,
Iſrael to thee I ſay:
I am thy God, thy help at need,
thou can'ſt it not deny.
8 I do not ſay to thee
thy ſacrifice is ſtark:
Thou offereſt daily unto me
much more than I do lack.
9 Think'ſt thou that I do need
thy cattel young or old?
Or elſe ſo much deſire to feed
on goats out of thy fold?
10 Nay, all the beaſts are mine,
in woods that eat their fills:
And thouſands more of neat & kine
that run wild on the hills.

The Second Part.

11 The birds that build on high,
in hills and out of ſight:
And beaſts that in the fields do lie,
are ſubject to my might.
12 Then though I hungred ſore,
what need I ought of thine, [ſhew
Since that the earth with her great
and all therein is mine?
13 To bulls fleſh have I mind
to eat it doſt thou think? B 3 Or

Or such a sweetness do I find
the blood of goats to drink?
14 Give to the Lord his praise,
with thanks to him apply:
And see thou pay thy vows always
unto the God most high.
15 Then seek and call to me, [blame:
when ought would work thee
And I will sure deliver thee,
that thou may'st praise my Name.
16 But to the wicked train,
which talk of God each day,
And yet their works are foul & vain,
to them the Lord will say,
17 With what face dar'st thou
my word once speak or name?
Why doth thy talk my law allow,
thy deeds deny the same?
18 Whereas for to amend
thy life thou art so slack: [tend,
My word the which thou dost pre-
is cast behind thy back.

The Third Part.

19 When thou a thief dost see
by theft to live in wealth,
With him thou runn'st & dost agree
likewise to thrive by stealth.
20 When thou dost them behold
that wives and maids defile,
Thou lik'st it well, and waxest bold
to use that life most vile.
21 Thy lips thou dost apply
to slander and defame:
Thy tongue doth teach to cheat & lie,
and still doth use the same.
22 Thou studiest to revile
thy friends to thee so near:
With slander thou wouldst needs de-
thy mothers son most dear. [file
23 Hereat while I do wink,
as though I did not see,
Thou go'st on still, and so dost think
that I am like to thee.
24 But sure I will not let
to strike, when I begin:
Thy faults in order I will set,
and open all thy sin.
25 Mark this I you require,
that have not God in mind:
Lest when I plague you in mine ire,
your help be far to find.
26 He that doth give to me
the sacrifice of praise,
Doth please me well, and he shall see
to walk in godly ways.

PSAL. LI. W. W.

O Lord, consider my distress, [take:
and now with speed some pity
e, my faults redress,
good Lord, for thy great mercies
take.
2 Wash me, O Lord, & make me clean
from this unjust and sinful act,
And purifie me once again
from this foul crime & bloudy fact.
3 Remorse and sorrow do constrain
me to acknowledge mine excess,
My sin alas doth still remain
before my face without release.
4 Against thee only I have sinn'd,
committing evil in thy sight:
And if I should no mercy find, right,
yet were thy judgments just and
5 It is too manifest alas,
that first I was conceiv'd in sin:
Yea, of my mother so born was, [in
and yet, vile wretch, remain there-
6 Also behold, Lord, thou dost love
the inward truth of a pure heart:
Therefore thy Wisdom from above
thou hast reveal'd me to convert.
7 Hyssop with thy flesh purge this blot
I shall be cleaner than the glass:
And if thou wash away my spot,
the snow in whiteness shall I pass.
8 Therefore, O Lord, such joy me lend,
that I may praise thee with my voice,
And thy strength may now amend,
and broken bones also rejoice.
9 Turn back thy face & frowning ire
for I have felt enough thy hand:
And purge my sins, I th e desire,
which do in number pass the sand.
10 Make new my heart within my
& frame it to thy holy will a treasure,
And let thy Spirit in me rest, [fill
which may my soul with comfort

The Second Part. [fight,

11 Cast me not, Lord, out from thy
but speedily my torments end:
Take not from me thy holy spirit,
we may from dangers me defend.
12 Restore me to those joys again
which I was wont in thee to find:
Let me thy free Spirit retain,
which unto thee may stir my mind.
13 Thus when I shall thy mercies
know,
I shall instruct others therein:
And many are likewise brought low,
by mine example shall flee sin.
14 O God, thy of my health, art Lord
forgive me this my bloudy vice:
My heart & tongue shall then accord
to sing thy mercies and justice.
15 Touch thou my lips, my tongue is
O Lord, thou art the only key- [te

nd then my mouth shall testifie
my wondrous works & praise alway.
16 And as for outward sacrifice,
I would have offer'd many one:
but thou esteem'st them of no price,
and therein pleasure takest none.
17 The heavy heart, ſ mind oppreſt,
O Lord, thou never doſt reject:
crause in truth, it is the best,
and of all sacrifice th' effect.
18 Lord, unto Sion turn thy face,
pour out thy mercies on thy hill.
And on Jerusalem thy grace,
build up the walls, and love it still.
19 Thou shalt accept then our offrings
of peace and righteousness alway,
ox, calves and many other things
upon thine altar will we lay.

Another of the same; by J. H.

HAve mercy on me, Lord, after
thy great abounding grace:
After thy mercies multitude
do thou my sins deface.
2 Yea, wash me clean from mine
and mine iniquity: [offence,
for I do own my faults, and still
my sin is in mine eye.
3 Against thee, thee alone I have
offended in this case:
And evil have I done before
the presence of thy face: [done
That in the things which thou hast
upright thou may'st appear:
And when thou judgest all may see,
that thou art very clear.
5 Behold, in wickedness my kind
and shape I did receive:
My sinful mother at the first
in sin did me conceive.
6 But lo, truth in the inward parts
is pleasant unto thee;
And secrets of thy wisdom thou
revealed hast to me.
7 With hyſſop, Lord, beſprinkle me,
I shall be cleansed so:
Yea, wash thou me, and so I shall
be whiter than the snow.
8 O joy and gladness make thou me
to hear the pleasant voice:
That so the bones w' thou, O Lord,
hast broken, may rejoice.
9 From the beholding of my sins,
Lord, turn away thy face:
And all my deeds of wickedness
do utterly deface.
10 O God, create in me a heart
unspotted in thy sight:
Within my bowels, Lord, renew
anew and stable spirit.
11 Cast me not from thy sight; nor take
thy holy Spirit away:
The comfort of thy saving health
give me again, I pray.
12 With thy free spirit stablish me;
and I will teach therefore
Sinners thy ways, that so they may
turn to thee evermore.

The Second Part.

13 O God that art God of my
from bloud deliver me: [health,
That praises of thy righteousness
my tongue may sing to thee.
14 My lips that yet fast closed be
do thou, O Lord, unloose:
The praises of thy Majesty
my mouth shall then disclose.
15 I would have offer'd sacrifice,
if that had pleased thee:
But pleased with burnt-offerings
I know thou wilt not be.
16 A troubled spirit is sacrifice
delightful in Gods eyes:
A broken and an humble heart,
Lord, thou wilt not despise.
17 In thy good will deal gently, Lord
to Sion, and withall,
Grant that of thy Jerusalem
unrear'd may be the wall.
18 Burnt-offrings, gifts, and sacrifice
of justice in that day [shall
Thou shalt accept, and calves they
upon thine altar lay.

PSAL. LII. J. H. [broad

WHy doſt thou tyrant boast a
thy wicked works to praise?
Doſt thou not know there is a God,
whose mercies last always? [devise
2 Why doth thy mind yet still
such wicked wiles to warp?
Thy tongue untrue in forging lies,
is like a razour sharp.
3 On mischief why sett'st thou thy
and wilt not walk upright? [mind,
Thou hast more lust false tales to find
than bring the truth to light.
4 Thou doſt delight in fraud & guile,
in mischief, bloud, and wrong:
Thy lips have learn'd the flatt'ring
O false deceitful tongue. [style,
5 Therefore the Lord shall thee cons
found,
and pluck thee from thy place,
Thy seed root out from off y ground;
and utterly deface. [fall,
6 The just when they behold thy
with fear will praise the Lord,
And in reproach of thee withal
cry out with one accord.

7 Behold the man ẏ would not take
the Lord for his defence:
But of his goods his God did make,
and trust his corrupt sence.
8 But I as olive fresh and green
shall spring and spread abroad:
For why? my trust all times hath been
upon the living God.
9 For this therefore will I give praise
to thee with heart and voice:
will advance thy Name always,
wherein thy saints rejoice.

PSAL. LIII. T. S.

THe foolish man within his heart
blasphemously hath said
There is not any God at all,
why should we be afraid?
2 They are corrupt, and they also
a heinous work have wrought:
Among them all there is not one
of good that worketh ought.
3 The Lord lookt down from heav'n
the sons of Men below, [upon
To see if any were that sought
the living God to know.
4 They are all gone out of the way
they are corrupted all:
There is not any that doth good,
there is not one at all.
5 Do not all wicked workers know
that they do feed upon
My people, as they feed on bread?
the Lord they call not on. [stood
6 Even there they were afraid, and
with trembling all dismay'd,
Whereas there was no cause at all
why they should be afraid.
7 For God his bones ẏ thee besieg'd,
hath scatter'd all abroad:
He hath confounded them, for they
rejected are of God. [health
8 O Lord, give thou thy people
and thou, O Lord, fulfill
Thy promise made to Israel,
from out of Sion hill.
9 When God his people shall restore,
that once were captive led,
Then Jacob shall therein rejoice,
and Israel be glad.

PSAL. LIV. J. H.

GOd, save me for thy holy Name,
and for thy goodness sake:
Unto the strength, Lord, of the same,
I do my cause betake.
2 Regard, O Lord, and give an ear
to me, when I do pray:
Bow down thy self to me, and hear
the words that I do say.
3 For strangers up against me rise,
and tyrants vex me still: [eye
Which have not God before their
they seek my soul to spill.
4 But lo, my God doth give me aid
the Lord is streight at hand:
With them by whom my soul is staid
The Lord doth ever stand.
5 With plagues repay again all those
for me that lie in wait:
And in thy truth destroy my foes
with their own snare and bait.
6 An off'ring of free heart and will
then I to thee shall make,
And praise thy Name, for therein still
great comfort I do take.
7 Thou, Lord, at length hast set me
from them ẏ craft conspire: [free
And now mine eye with joy doth
on them my hearts desire. [see

PSAL. LV. J. H.

O God give ear, and do apply
to hear me when I pray:
And when to thee I call and cry,
hide not thy self away.
2 Take heed to me, grant my request,
and answer me again:
With grief I pray full sore oppress,
sorrow doth me constrain.
3 Because my foes with threats and
cries,
oppress me through despight:
And so the wicked sort likewise
to vex me have delight.
4 For they in counsel do conspire
to charge me with some ill,
And in their hasty wrath and ire
they do pursue me still.
5 My heart doth faint for want of
it panteth in my breast: [breath,
The terrors, and the dread of death,
do work me much unrest.
6 Such dreadful fear on me doth fall
that I therewith do quake:
Such horror overwhelmeth me,
that I no shift can make.
7 But I did say, Who will give me
the swift and pleasant wings
Of some fair dove, that I may flee,
and rest me from these things?
8 Lo, then I would go far away,
to flie I would not cease:
And I would hide my self, and stay,
in some great wilderness.
9 I would be gone in all the haste,
and not abide behind:
Till I were quit and overpast
these blasts of boisterous wind.
10 Divide them, Lord, and from them
their false and double tongues, [pull

For

For I have spy'd their city full
of rapine, strife, and wrong.
11 Which things both night and day
inclose her as a wall: [throughout
In midst of her is mischief wrought
and sorrow great withall. [plain,
12 Her inward parts are wicked
her deeds are much too vile:
And in her streets there doth remain
nothing but fraud and guile.

The Second Part.

13 If that my foes did seek my shame,
I might it well abide: [blame,
Because from all their check and
somewhere I could me hide.
14 But thou it was my fellow dear,
which friendship didst pretend,
And didst my secret counsel hear,
as my familiar friend.
15 With whom I had delight to talk
in secret and abroad,
And we together oft did walk
unto the house of God.
16 Let death in haste upon them fall
and send them quick to hell:
For mischief doth abide in all
the places where they dwell.
17 But I unto my God will cry,
to him for help I flee:
The Lord will help me instantly,
and he will succour me. [tide
18 At morning, noon, and evening-
unto the Lord I pray:
When I so constantly have cri'd,
he did not say me nay.
19 To peace he shall restore me yet,
though war be now at hand:
Although the number be full great,
that would against me stand.
20 The Lord that first and last doth
both now and evermore, [reign
Will hear when I to him complain,
and punish them full sore.
21 For sure there is no hope y they
to turn will once accord:
For why? they will not God obey,
nor yet do fear the Lord. [hands
22 Upon their friends, they laid their
which were in cov'nant knit:
Of friendship to neglect the bands
they do not care one whit.
23 While they have war within their
[hearts,
as butter are their words:
And though they were as soft as oyl,
they cut as sharp as swords.
24 Cast thou thy care upon the Lord,
and he shall nourish thee:
For in no wise he will accord
the just in thrall to see.
25 But God shall cast them deep in
that thirst for blood always: [pit;
He will no guileful man permit
to live out half his days. [gone]
26 Though such be quite destroy'd &
on him is all my stay:
I will depend his grace upon,
with all my heart alway.

PSAL. LVI. J. H.

HAve mercy, Lord, on me, I pray
for man would me devour:
He fighteth with me day by day,
and troubleth me each hour.
2 My foes do daily enterprise
To swallow me outright:
To fight against me many rise,
O thou most High of might.
3 When they would make me most
w boasts & brags of pride, [afraid
I trust in thee alone for aid,
by thee I will abide
4 Gods promise I do mind and praise,
O Lord, I stick to thee:
I do not care at all assays,
what flesh can do to me.
5 What things I either did or spake,
they wrest them at their will.
And all the counsel that they take
is how to work me ill. [hide
6 They all consent themselves to
close watch for me to lay: [ty'd
They spy my paths, and snares have
to take my life away.
7 Shall they thus scape on mischief set?
thou God on them wilt frown:
For in thy wrath thou dost not let,
to throw whole kingdoms down.
8 Thou see'st how oft they made me
and on my tears dost look: [flee,
Reserve them in a glass by thee,
and write them in thy book.
9 When I do call upon thy Name,
my foes away do start:
I well perceive it by the same,
that God doth take my part.
10 I glory in the word of God,
to praise it I accord:
With joy I will declare abroad
the promise of the Lord.
11 I trust in God the Lord, and say
as I before began,
The Lord he is my help and stay,
I do not care for man.
12 I will perform with heart most
my vows to God always: [free,
And I, O Lord, all times to thee
will offer thanks and praise.
13 My soul from death thou dost [illegible]
and keep'st my feet upright: [illegible]

That I before thee may afcend
with fuch as live in light.

PSAL. LVII. J. H.

TAke pity for thy promife-fake,
have mercy Lord, on me:
For why? my foul doth her betake
unto the help of thee.
2 Within the fhadow of thy wings,
I fet my felf full faft,
Till mifchief, malice, and like things
be gone and overpaft.
3 I call upon the God moft high,
to whom I ftick and ftand:
I mean the God that will ſtand by
the caufe I have in hand.
4 For he from heav'n hath fent his aid,
to fave me from their fpite,
That to devour me have affay'd,
his mercy, truth, and might.
5 I lead my life with lions fell,
all fet on wrath and ire:
And with fuch wicked men I dwell,
that fret like flames of fire.
6 Their teeth are fpears and arrows
as fharp as I have feen: [long
Their wound & cut with their quick
tongue
like fwords and weapons keen.
7 Set up and fhew thy felf, O God,
above the heav'ns moſt bright:
Exalt thy praife on earth abroad,
thy Majeſty and might.
8 They laid their net & did prepare
a privy cave and pit: [fnare,
Wherein they thought my foul to
but they are fall'n in it.
9 My heart is fet to laud the Lord,
in him to joy always:
My heart doth ever well accord
to ſing his laud and praiſe.
10 Awake my joy, awake, I ſay,
my lute, my harp and ſtring:
And I my ſelf before the day,
will riſe, rejoyce, and ſing.
11 Among the people, I will tell
the goodneſs of my God,
And ſhew his praiſe that doth excell
in heathen lands abroad.
12 His mercy doth extend as far
as the heav'ns all are high:
His truth as high as any ſtar
that ſhineth in the ſkie.
13 Set forth & ſhew thy ſelf, O God,
above the heav'ns moſt bright;
Exalt thy ſelf on earth abroad,
thy Majeſty and might.

PSAL. LVIII. J. H.

YE rulers that are put in truſt
to judge of wrong and right,
Be all your judgments true and juſt,
regarding no man's might?
2 Nay, in your hearts ye mark and
in miſchief to conſent, [muſe
And where ye ſhould true juſtice uſe,
your hands to bribes are bent.
3 The wicked ſort from their birth-
have erred on this wiſe: [day
And from their mothers womb al-
have uſed craft and lies. [way
4 In them ỹ poyſon and the breath
of ſerpents do appear:
Yea, like the adder that is deaf,
and faſt doth ſtop her ear.
5 Becauſe ſhe will not hear ỹ voice
of one that charmeth well:
No, though he were ỹ chief of choice,
and did therein excell.
6 The teeth, O Lord, & faſt are ſet
in their mouth round about:
The lions teeth that are ſo great,
do thou, Lord, break them out.
7 Let them conſume away & waſte,
as water runs forth-right;
The ſhafts ỹ they do ſhoot in haſte,
let them be broke in flight.
8 As ſnails do waſte within ỹ ſhell
and unto ſlime do run;
As one before his time that fell,
and never ſaw the ſun.
9 Before ỹ thorns ỹ now are young,
to bufhes big ſhall grow;
The ſtorms of anger waxing ſtrong,
ſhall take them ere they know.
10 The juſt ſhall joy, it doth them good
that God doth vengeance take;
And they ſhall waſh their feet in blood
of them y him forſake.
11 Then ſhall ỹ world ſhew forth & tell,
ỹ good men have reward;
And y a God on earth doth dwell,
that juſtice doth regard.

PSAL. LIX. J. H.

SEnd aid, & ſave me from my foes,
O Lord, I pray to thee:
Defend and keep me from all thoſe
that riſe and ſtrive with me.
2 O Lord, preſerve me from thoſe
whoſe doings are not good: [men,
And ſet me ſure and ſafe from them
that thirſt ſtill after blood.
3 For lo, they wait my ſoul to take,
they rage againſt me ſtill:
Yea, for no fault that I did make,
I never did them ill.
4 They run & do themſelves prepare,
when I no whit offend:
Ariſe and ſave me from their ſnare,
and ſee what they intend.

5 Ariſe,

6 Arise, O God of Israel
limite every heathen land:
And pity none that do rebel,
and in their mischief stand.
6 At night they stir and seek about,
like dogs they howl also:
And all the City clean throughout,
from place to place they go.
7 They speak of mewith mouthsaway,
but in their lips are swords: (far
They have contriv'd my death, and
what? none doth hear our words.
8 But, Lord, thou hast their ways e- (spi'd,
and thou shalt them disgrace
The heathen folk thou dost deride,
and mock them to their face.
9 The strength y doth our foes with- (stand,
O Lord, doth come from thee:
My God, he is my help at hand,
a fort and fence to me.
10 The Lord to me doth shew his
in great abundance still; grace
That I may see my foes in case
such as my heart doth will.

The Second Part.

11 Destroy them not at once, O Lord,
lest it from mind do fall: (broad,
But with thy strength drive them a- 9
and so consume them all. (tongue
12 For their ill words and truthless
confound them in their pride:
Their wicked oaths with lies and
let all the world deride. (wrong
13 Consume them in thy wrath, O
y nought of them remain: (Lord,
That men may know throughout the
y Jacob's God doth reign. (world
14 At evening they return apace,
as dogs they grin and cry:
Throughout y streets in every place
they run about and spy.
15 They seek about for meat alway,
but let them not be fed:
Nor find a house wherein they may
be bold to put their head. (broad,
16 But I will shew thy strength a-
thy goodness I will praise:
For thou art my defence and God
at need in all affays.
17 Thou art my strength, thou hast me
O Lord, I sing to thee: staid,
Thou art my fort, my fence, and aid
a loving God to me.

PSAL. LX. J. H.

O Lord, thou did'st us clean forsake,
and scatter all abroad:
Such great displeasure thou did'st
return to us, O God. (take

2 Thy might did move the Land so
that it in sunder brake: (sore.
The hurt thereof, O Lord, restore,
for it doth bow and quake.
3 With heavy things thou plagued
the people that are thine: (thus
And thou hast given unto us
a drink of deadly wine.
4 But yet to such as fear thy Name
a banner thou dost shew:
That they may triumph in the same,
because thy word is true.
5 So that thy might may keep and
thy folk that favour thee: (save
That they thy help at hand may
O Lord, grant this to me. (have,
6 The Lord did speak from his own
this was his joyful tale, place;
I will divide Sichem by pace,
and mete out Succoth's vale.
7 Gilead is giv'n to my hand,
Manasses mine beside:
Ephraim the strength of all my land
my law doth Judah guide.
8 In Moab I will wash my feet,
o'er Edom throw my shoe:
And thou Palestine ought'st to seek
for favour unto me.
9 But who will bring me at this tide
unto this city strong?
Or who to Edom will me guide,
so that I go not wrong? forsake
10 Lord, wilt not thou, which did'st
thy folk, their land, and coasts,
Our wars in hand thou would'st not
nor walk among our hosts. (take,
11 Give aid, O Lord, and us relieve
from them that us disdain:
The help that hosts of men can give,
is all but weak and vain. (might
12 But through our God we shall have
to raise great things in hand:
He will tread down and put to flight
all those that us withstand.

PSAL. LXI. J. H.

Regard, O Lord, for I complain
and make my suit to thee:
Let not my words return in vain,
but give an ear to me.
2 From out the coasts and utmost
of all the earth abroad, (parts
In grief and anguish of my heart
I cry to thee, O God.
3 Upon the rock of thy great pow'r
my woful mind repose:
Thou art my hope, my fort and tow'r
my fence against my foes.
4 Within thy tent I long to dwell
for ever to endure:

under

Under thy wings I know rightwell,
I shall be safe and sure.
The Lord doth my desire regard
and doth fulfil the same:
with riches great will he reward
all those that fear his Name.
The King shall he in health main-
and so prolong his days: (tain,
That he from age to age shall reign,
with honour great always.
7 That he may have a dwelling-place
before the Lord always:
O let thy mercy, truth, and grace,
defend him from decay.
8 Then shall I sing for ever still,
with praise unto thy Name:
That all my vows I may fulfill,
and daily pay the same.

PSAL. LXII. T. H.

MY Soul to God shall give good
& him alone attend: (heed.
For why, my health & hope to speed
doth whole on him depend.
2 For he alone is my defence,
my rock, my health, and aid:
He is my stay, that no pretence
shall make me much dismaid.
3 O wicked folk, how long will ye
use craft? sure ye must fall:
For as a rotten hedge ye be,
and like a tott'ring wall.
4 Whom God doth love ye seek al-
to put him to the worse: (ways
Ye lowe to lie, with mouth ye praise,
and yet your heart doth curse.
5 Yet still my soul doth whole depend
on God my chief desire:
From all ill feats me to defend,
none but him I require.
6 He is my rock, my fort, and tow'r,
my health is of his grace:
He doth support me, that no pow'r
can move me out of place.
My glory and Salvation doth
on him alone depend:
He is my strength, my stay, my wealth
and still doth me defend.
8 O have your trust in him always,
ye folk with one accord:
Pour out your hearts to him, and say,
our trust is in the Lord.
9 Sons of men deceitful are,
in balance but a sleight: (pare,
With things most vain do them com-
for they can hold no weight.
10 Trust not in wrong and robbery,
let vain delights be gone:
Though riches flow in suddenly,
set not your hearts thereon.
11 The Lord long since one thing did
& here to mind I call: (tell,
He spake it oft, I heard it well,
that he alone doth all.
12 And that thou, Lord, art good &
thy mercy doth exceed: (kind,
So that all sorts with thee shall find
according to their deed.

PSAL. LXIII. T. S.

O God my God, I watch betime
to come to thee in haste:
For why? my soul and body both
do thirst of thee to taste.
And in this barren wilderness
where waters there are none,
My flesh is parcht for thought of thee
for thee I wish alone.
2 That I might see yet once again
thy glory, strength and might,
As I was wont it to behold
within thy temple bright.
3 For why? thy mercies far surmount
this life and wretched days:
My lips therefore shall give to thee
due honour, laud, and praise.
4 And whilst I live, I will not fail
to worship thee alway:
And in thy Name I will lift up
my hands when I do pray.
5 My soul is fill'd as with marrow,
which is both fat and sweet:
My mouth therefore shall sing such
as are for thee most meet. (things
6 When in my bed I think on thee,
and in the wakeful night,
7 And under covert of thy wings,
rejoyce with great delight.
8 My soul doth surely stick to thee,
thy right hand is my pow'r:
9 And those that seek my soul to slay,
death shall them soon devour.
10 The sword shall them devour each
their carcasses shall feed (one,
The hungry foxes, which do run
their prey to seek at need.
11 The king & all men shall rejoyce,
that do profess Gods word:
For liars mouths shall then be stopt,
and all their ways abhorr'd.

PSAL. LXIV. J. H.

O Lord, unto my voice give ear,
when I complain and pray:
And rid my soul and life from fear
of foes that threat to slay.
2 Defend me from that fort of men
which in deceit do lurk:
And from the frowning face of them
that all ill feats do work.
3 Who whet their tongues as we have
[seen

men whet & sharp their swords:
they shoot abroad their arrows keen
I mean most bitter words.
4 With privy sleights shoot they their
the upright man to hit: (shaft,
The innocent to strike by craft,
they care or fear no whit.
5 A wicked work they have decreed
in council thus they cry,
To use deceit let us not dread,
what? who can it espy?
6 What way to hurt they talk & muse
all times within their heart:
They all consult what feats to use,
each doth invent his part.
7 But yet all this shall not prevail,
when they think least upon,
God with his dart shall sure assail
and wound them every one.
8 Their crafts and their ill tongues
[with]
shall work themselves such blame,
That they & then behold their fall,
shall wonder at the same.
9 And all ỹ see shall know right well,
that God the thing hath wrought,
And praise his wondrous works and tell
& he to pass hath brought.
10 Yet shall the just in God rejoyce,
still trusting in his might:
So shall they joy with mind & voice,
whose hearts are pure and right.

PSAL. LXV. J. H.

THy praise alone, O Lord, doth reign
in Sion thine own hill:
Their vows to thee they do maintain,
and evermore fulfill. (hear
1 For that thou dost their prayers
and dost thereto agree:
The people all both far and near
with trust shall come to thee.
3 Our wicked life so far exceeds,
that we shall fall therein:
But Lord forgive our great misdeeds,
and purge us from our sin. (chase,
4 The man is bleist whom thou dost
within thy courts to dwell:
Thy house and temple he shall use,
with pleasures that excel.
5 Of thy great justice hear, O God,
our health of thee doth rise:
The hope of all the earth abroad,
and the sea-coasts likewise,
6 With strength thou art beset about,
and compast with thy pow'r:
Thou makst the mountains strong & stout,
to stand on ev'ry show'r.
7 The swelling seas thou dost assuage,
making them very still:
Thou dost restrain the peoples rage,
and rule them at thy will.
8 The folk ỹ dwell throughout ỹ earth,
shall dread thy signs to see,
Morning & evening in great mirth
send praises up to thee.
9 When ỹ the earth is chapt & dry,
and thirsteth more & more, (ply,
Then with thy drops thou dost sup-
and much increase her store.
10 The flood of God doth overflow,
and so doth cause to spring
The seed and corn ỹ men do sow,
for he doth guide the thing.
11 With wet thou dost her furrows fill,
whereby her clods do fall,
Thy drops on her thou dost distill:
and bless her fruit withal,
12 Thou deck'st ỹ earth of thy good
with fair & pleasant crop: (grace
Thy clouds distill their dew apace,
great plenty they do drop.
13 Whereby the desart shall begin
full great encrease to bring:
The little hills shall joy therein,
much fruit in them shall spring.
14 In places plain ỹ flocks shall feed,
and cover all the earth:
The vales with corn shall so exceed
that men shall sing for mirth.

PSAL. LXVI. T. S.

YE men on earth in God rejoyce,
with praise set forth his Name,
Extol his might with heart and voice,
give glory to the same.
2 How wonderful, O Lord, say ye,
in all thy works thou art!
Thy foes for fear shall seek to thee
full sore against their heart.
3 All men ỹ dwell ỹ earth through-
shall praise ỹ name of God: (out,
The laud thereof the world about
is shew'd and set abroad.
4 All folk come forth, behold & see
what things ỹ Lord hath wrought!
Mark well the wondrous works ỹ he
for man to pass hath brought.
5 He laid the sea like heaps on high,
therein a Way they had
On foot to pass both far and dry,
whereof their hearts were glad.
6 His might doth rule ỹ world all
his Eyes all things behold: (way,
All such as shall him disobey,
by him shall be controul'd.
7 Ye people give unto our God
due laud and thanks always:
With joyful voice declare abroad,
and sing unto his praise:

&c.

8 Which doth endue our soul with life,
and it preserve withal:
He stays our feet, to that no strife
can make us slip or fall.

9 The Lord doth prove our deeds
if that they will abide: (with fire,
As workmen do when they desire
to have their metals tri'd.

10 Although thou suffer us so long
in prison to be cast,
And there with chains and fetters strong
to lie in bondage fast.

The Second Part.

11 Although, I say, thou suffer men
on us to ride and reign:
Through we through fire & water run,
with very grief and pain:

12 Yet sure thou dost of thy good grace
dispose it to the best,
And bring us out into a place,
to live in wealth and rest.

13 Unto thy house resort will I
to offer and to pray,
And there I will my self apply
my vows to thee to pay:

14 The vows y with my mouth I spake
in all my grief and smart:
The vows, I say, which I did make
in dolour of my heart.

15 Burnt-offrings I will give to thee
of oxen fat, and rams.
Yea this my sacrifice shall be
of bullocks, goats, and lambs.

16 Come forth and hearken here full soon,
all ye that fear y Lord:
What he for my poor soul hath done
to you I will record.

17 Full oft I call to mind his grace,
this mouth to him doth cry:
And thou my tongue make speed apace
to praise him instantly.

18 But if I feel my heart within
in wicked works to joyce:
Or if I have delight to sin,
God will not hear my voice.

19 But surely God my voice hath heard
and what I do require:
My pray'r also he doth regard,
and granteth my desire.

20 All praise to him y hath not put
nor cast me out of mind:
Nor yet his mercy from me shut,
which I do ever find.

PSAL. LXVII. I. H.

HAve mercy on us Lord,
and grant to us thy grace:
To shew to us do thou accord
the brightness of thy face:
That all the truth may know
2 the way to godly wealth:
And all the nations here below
may see thy saving health.

3 Let all the world, O God,
give praise unto thy Name:
And let the people all abroad
extol and laud the same.

4 Throughout the world so wide
let all rejoyce with mirth:
For thou with truth and right dost guide
the nations of the earth.

5 Let all the world, O God,
give praise unto thy Name:
And let the people all abroad
extol and laud the same.

6 Then shall the earth encrease,
great store of fruit shall fall
And then our God, the God of peace
shall ever bless us all.

7 God shall us greatly bless,
and then both far and near,
The folk & all the earth possess,
of him shall stand in fear.

PSAL. LXVIII. T. S.

LEt God arise, & then his foes
will turn themselves to flight:
His enemies for fear shall run,
and scatter out of sight.

2 And as the fire doth melt the wax,
and wind blows smoak away:
So in the presence of the Lord,
the wicked shall decay.

3 But righteous men before y Lord,
shall heartily rejoyce;
They shall be glad and merry all,
and chearful in their voice.

4 Sing praise, sing praise unto y Lord,
who rideth on the skie,
Extol the great Jehovah's Name,
and him do magnifie.

5 The fame is he that is above
within his holy place.
That father is of fatherless,
and judge of widow's cease.

6 Houses he gives, and issue both
unto the comfortless:
He bringeth bondmen out of thrall,
and rebels to distress.

7 When thou didst march before thy
th' Egyptians from among, (folk
And brought them through y wilder-
ness was both wide and long: (nes

8 The earth did quake, y rain pour'd down
heard were great clap of thunder
Mount Sinai shook in such a sort,
as if 'twould break in sunder.

9 Thine heritage with drops of rain
abundantly was wash'd:
And if so be it barren waxt,
by thee it was refresht.

10

10 Thy chosen flock doth there re-
thou hast prepar'd ỹ place: (main,
And for the poor thou dost provide
of thine especial grace.

The Second Part.

11 God will give women causes just
to magnifie his Name,
When as his people triumphs make,
and purchase mighty fame,
12 Puissant kings for all their power,
shall flee and take the foil,
And women which remain at home
shall help to part the spoil.
13 And though ye were as black as
your hue shall pass ỹ dove, (pots,
Whose wings & feathers seem to have
silver and gold above. (umph
14 When in this Land God shall tri-
o'er kings both high and low:
Then shall it be like Salmon hill,
as white as any snow.
15 Though Basan be a fruitful hill,
and in height others pass,
Yet Sion, God's most holy hill,
doth far excel in grace:
16 Why leap ye thus ye hills most high
and thus with pride do swell?
The hill of Sion God doth love,
and therewill ever dwell.
17 Gods army is two millions
of warriours great and strong:
The Lord also in Sinai
is present them among.
18 Thou didst (O Lord) ascend on high
and captive led'st them all,
Which in times past thy chosen flock
in bondage did inthrall.
Thou mad'st them tribute for to pay:
and such as did repine
Thou didst subdue, ỹ they might dwell
in thy temple divine.
19 Now praised be ỹ Lord: for that
he pours on us such grace:
From day to day he is the God
of our health and solace.

The Third Part.

20 He is the God from whom alone
salvation cometh plain:
He is the God by whom we scape
all dangers, death, and pain.
21 But he will wound his enemies
and break the hairy scalp (head,
Of those that in their wickedness
continue still to walk.
22 From Basan will I bring, said he,
my people and my sheep:
And all mine own, as I have done,
from dangers of the deep.
23 And make them dip their feet in
of those ỹ hate my Name: (blood
And dogs shall have their tongues
with licking of ỹ same. (embrew'd
24 Thy pomps they have seen, O God,
unto their own disgrace:
How thou my God and King dost go
within thy holy place.
25 The singers go before with joy,
the minstrels make no stay:
And in the midst the Damsels do
with timbrels sweetly play.
26 Now in the congregation,
O Israel, praise the Lord:
And Jacob's whole posterity,
give thanks with one accord,
27 Their chief was little Benjamin
but Judah made their host,
With Zebulon and Nephthalim,
which dwelt about their coast.
28 As God hath given power to thee,
so Lord make firm and sure
The thing ỹ thou hast wrought in us,
for ever to endure.
29 Then in thy temple gifts will we
offer to thee, O Lord:
And in thine own Jerusalem
praise thee with one accord.

The Fourth Part.

Yea, & strange kings by us subdu'd
shall do like in those days,
For unto thee they shall present
their gifts of laud and praise,
30 He shall destroy ỹ spear-men's ranks,
the calves and bulls of might:
And make them tribute pay, & daun
all such as love to fight.
31 Then shall ỹ Lords of Egypt come,
and presents with them bring:
The Moors most black shall stretch
(their hands
to God their Lord and King.
32 Therefore ye kingdoms of ỹ earth,
give praise unto the Lord:
Sing psalms to God with one con-
thereto let all accord. (cent
33 For he doth ride, and ever did
above the heavens bright:
And by his fearful thunder claps
men may well know his might.
34 Therefore the strength of Israel
ascribe to God on high,
Whose might and power do far ex-
above the cloudy skie. (tend
35 O God, thy holiness and power
is dread for evermore:
The God of Israel gives us strength;
praised be God therefore.

PSAL. LXIX. J. H.

SAve me, O God, & ỹ with speed,
the waters flow full fast:

30

Lo nigh my soul do they proceed.
that I am sore agast.
2 I sink full deep in mire and clay,
where I can feel no ground:
And in deep waters Where I may
most suddenly be drown'd,
3 With crying oft I weary am,
my throat is hoarse and dry:
My sight doth fail with looking up
for help to God on high.
4 My foes that guiltless do oppress
my soul, with hate are led:
In number sure they are no less
than hairs upon my head.
5 Though for no cause they vex me
they prosper and are glad: [sore,
They do compel me to restore
the things I never had.
6 What I have done for want of wit,
thou, Lord, all times canst tell:
And all the faults that I commit
to thee are known full well.
7 O God of hosts defend and stay
all those that trust in thee:
Let no man doubt, or shrink away
for ought that chanceth me.
8 It is for thee and for thy sake
that I do bear this blame:
In spite to thee they would me make
to hide my face for shame.
9 My mothers sons, my brethren all
reject me with disgrace:
And as a stranger they me call,
they will not know my face.
10 Unto thy house such zeal I bear,
that it doth vex me much:
Their checks & taunts at thee to hear
my very heart doth grutch.

The Second Part.

11 Though I do fast my flesh to chast,
yea, if I weep and moan:
This in my teeth likewise is cast
by scorners every one.
12 If I for grief and pain of heart
in sackcloth use to walk,
Then they anon will it pervert,
thereof they jest and talk.
13 Both high & low, & all the throng
that sit within the gate,
They have me ever in their tongue;
of me they talk and prate.
14 The drunkards & in wine delight,
it is their chief pastime,
To seek which way to work me spite;
of me they sing and rhyme,
15 But unto thee, O Lord, I pray,
that when it pleaseth thee,
For thy great truth thou wilt alway
send down thine aid to me.
16 Pluck thou my feet out of ye mire,
from drowning do me keep:
From such as owe me wrath & ire,
and from the waters deep.
17 Lest with the waves I should be
& depth my soul devour, [drown'd,
And that ye pit should me confound,
and shut me in her power.
18 O Lord of hosts, to me give ear,
as thou art good and kind:
And as thy mercy is most dear,
Lord, have me in thy mind.
19 And do not from thy servant hide
nor turn thy face away,
I am oppress on every side,
in haste give ear, I pray.
20 O Lord, unto my soul draw nigh,
the same with aid repose:
Because of their great tyranny,
acquit me from my foes.

The Third Part.

21 That I abide rebuke and shame,
thou know'st and thou canst tell:
For those ye seek and work ye same,
thou see'st them all full well.
22 When they with brags do break my
some help I fain would see: [heart,
But find no friends to ease my smart,
not one to comfort me.
23 But in my meat they gave me gall
too cruel for to think:
And gave me in my thirst withal,
strong vinegar to drink.
24 Lord, turn their Table to a snare
to take themselves therein: [fare,
And when they think full well to
then trap them in their gin.
25 And let their eyes be dark & blind,
that they may nothing see:
Bow down their backs, and do them
in thraldom for to be. [blind,
26 Pour out thy wrath as hot as fire,
that it on them may fall:
Let thy displeasure in thine ire
take hold upon them all.
27 As desarts dry their house disgrace,
their seed do thou expel:
That none thereof possess their place
nor in their tents e'er dwell.
28 If thou dost strike ye man to tame,
on him they lay full sore:
And if that thou do wound ye same,
they seek to hurt him more.
29 Then let them heap up mischief
since they are all pervert, [still,
That of thy favour and good will
they never have a part.
30 And rase them clean out of thy
of life, of hope, & trust: [book

That

That for their names they never look
in number of the juſt.

The fourth part.

31 Though I, O Lord, with woe and grief
have been full ſore oppreſt:
Thy help ſhall give me ſuch relief,
that all ſhall be redreſt.

32 That I may give thy Name the praiſe,
y doth to thee belong:
I will extol the ſame always
with a thanksgiving ſong.

33 Which is more pleaſant unto thee
ſuch mind thy grace hath born
Then either ox or calf can be,
that hath both hoof and horn.

34 When ſimple folk do this behold,
it ſhall rejoyce them ſure:
All ye that ſeek the Lord, your life
for ever ſhall endure.

35 For why? the Lord of hoſts doth hear,
y poor when they complain:
His priſoners are to him full dear,
he doth them not diſdain.

36 Wherefore y sky and earth below,
the ſea, with flood and ſtream;
His praiſe they ſhall declare & ſhow
with all that live in them.

37 For ſure our God will Sion ſave,
and Juda's cities build:
38 Much folk poſſeſſion there ſhall have,
His ſervants ſeed ſhall keep y ſame
all ages out of mind:

39 And there all they y love his Name
a dwelling-place ſhall find.

PSAL. LXX. I. H.

O God, to me take heed,
of help I thee require:
O Lord of hoſts, with haſte & ſpeed
help me, I thee deſire.

2 With ſhame confound them all,
that ſeek my ſoul to ſpill:
Rebuke them back with blame to fall
y think and wiſh me ill.

3 Confound them that apply
and ſeek to work me ſhame:
And at my harm da laugh, and cry,
ſo ſo, there goes the game.

4 But let them joyfull be
in thee with joy and wealth,
Which only truſt and ſeek to thee,
and to thy ſaving health.

5 That they may ſay always
in mirth and one accord,
All glory, honour, laud and praiſe
be giv'n to thee, O Lord.

6 But I am weak and poor,
come, Lord, thine aid I lack:
Thou art my ſtay and help, therefore
make ſpeed, and be not ſlack.

PSAL. LXXI. I. H.

MY Lord my God, in all diſtreſs
my hope is whole in thee:
Then let no ſhame my ſoul oppreſs,
nor once take hold on me.

2 As thou art juſt defend me, Lord,
and rid me out of dread:
Give ear, and to my ſuit accord,
and ſend me help at need.

3 Be thou my rock, to whom I may
for aid all times reſort:
Thy promiſe is to help alway,
thou art my fence and fort.

4 Save me, my God, from wicked men;
and from their ſtrength & pow'r;
From folk unjuſt, and alſo them
that cruelly devour.

5 Thou art the ſtay whereon I reſt,
thou Lord of hoſts art he:
Yea, from my youth I thought it beſt
ſtill to depend on thee.

6 Thou haſt me kept even from my birth,
& I through thee was born:
Wherefore I will thee praiſe with mirth
both evening & at morn.

7 As to a monſter ſeldom ſeen,
much folk about me throng:
But thou art now, & ſtill haſt been
my fence and aid moſt ſtrong.

8 Wherefore my mouth for ever ſhall
be filled with thy praiſe:
Alſo my tongue ſhall never fail
to honour thee always.

9 Refuſe me not, O Lord, I pray,
when age my limbs doth take:
And when my ſtrength doth waſte away,
do not my ſoul forſake.

10 Among themſelves my foes inquire
to take me through deceit:
And they againſt me do conſpire,
that for my ſoul lay wait.

The Second Part.

11 Lay hand, & take him now, they ſay,
for God from him is gone:
Diſpatch him quite, for to his aid
moſt ſure there cometh none.

12 Do not abſent thy ſelf away,
O Lord, when need ſhall be:
But that in time of grief I may
in haſte have help from thee.

13 With ſhame confound and overthrow
all thoſe y ſeek my life:
Suppreſs them with rebuke alſo,
that fain would work me ſtrife.

14 But I will patiently abide
thy help at all aſſays:
Still more & more, each time & tide,
I will ſet forth thy praiſe.

15 My mouth thy juſtice ſhall record,
y daily help doth ſend:

For

For thy great benefits, O Lord,
no numbers have nor end.
26 Yet will I go and seek forth one,
with thy good help, O God,
The saving health of thee alone
to shew and set abroad.
27 For of my youth thou took'st the care
and dost instruct me still:
Therefore thy wonders to declare
I have great mind and will.
28 And as in youth from wanton rage
thou didst me keep and stay:
Forsake me not in mine old age,
and when my head is gray.

The Third Part.

29 That I thy strength & might may show
to them that now be here:
And ỹ our seed thy pow'r may know
hereafter many year.
30 O Lord, thy justice doth exceed
thy doings all may see;
Thy works are wonderful indeed,
Oh, who is like to thee:
31 Thou mad'st me feel affliction sore,
and yet thou didst me save:
Yea, thou did'st help, and me restore
and took'st me from the grave,
32 And thou mine honour dost increase,
my dignity maintain:
Yea, thou dost make all grief to cease
and comfort'st me again.
33 Therefore thy faithfulness to praise
I will with viol sing:
My harp shall sound thy laud always
O Isr'els holy King.
34 My mouth will joy with pleasant voice
when I shall sing to thee:
Also my soul shall much rejoyce,
for thou hast made me free.
35 My tongue thy uprightness shall
and speak it daily still:
For grief & shame do them confound
that seek to work me ill.

PSAL. LXXII. I. H.

LOrd, give thy judgments to ỹ king,
therein instruct him well:
And with his son that princely thing
Lord, let thy justice dwell,
2 That he may govern uprightly,
and rule thy folk aright,
And so defend through equity
the poor that have no might.
3 And let the mountains ỹ are high,
unto thy folk give peace:
Let little hills also apply,
in justice to encrease.
4 That he may help the weak & poor
with aid, and make them strong:
And so destroy for evermore
all those that do them wrong.
5 And then from age to age shall they
regard and fear thy might:
So long as sun doth shine by day,
or else the moon by night.
6 Lord make the King unto the just
like rain to fields new mown:
And like to drops that lay ỹ dust,
refreshing Land new sown.
7 The just shall flourish in his days,
and all shall be at peace,
Until the moon shall leave to waste,
to change and to encrease.
8 He shall be Lord & have command
from shore to shore throughout:
And from ỹ floods within the land,
through all the earth about.
9 The people that in desarts dwell,
shall kneel to him full thick:
And all his foes that do rebell,
the earth and dust shall lick.
10 The Lords of all the isles thereby
great gifts to him shall bring:
Arabia, and Saba's Kings
give many a costly thing.

The Second Part.

11 All kings shall seek with one accord
in his good grace to stand:
And all the people of the world
obey at his command.
12 For he the needy soft doth save,
that unto him do call:
Also the simple folk that have
no help of man at all.
13 He taketh pity on the poor
that are with need oppress:
He doth preserve them evermore,
and bring their souls to rest.
14 He shall redeem their lives from dread,
from fraud, from wrong & misdeed:
Also ỹ bloud that they shall bleed
is precious in his sight.
15 But he shall live, & they shall bring
to him of Saba's gold:
He shall be honour'd as a king,
and daily be extoll'd.
16 The mighty mountains of his land
of corn shall bear such throng,
That it like cedar-trees shall stand
in Libanus full long.
17 Their cities also so well shall speed,
the fruits thereof surmount:
In plenty it shall far exceed,
and spring as green as grass.
18 For ever they shall praise his name,
while ỹ ỹ sun is light:
And think them happy through the same
all folk shall bless his might.
19 Praise ye ỹ Lord of Hosts, & that
to Isr'els God each one:

For

For he doth ev'ry wondrous thing,
yea, he himself alone.
20 And blessed be his ho'y Name
all times eternally:
Let all y earth still praise y fame.
Amen, amen, say I.

PSAL. LXXIII. T.S.

HOwe'er it be, yet God is good
and kind to Israel:
And to all such as safely keep
their conscience pure and well:
2 But as for me, I almost slipt,
my feet began to slide:
Before that I was well aware,
my steps did turn aside.
3 For when I saw such foolish men,
I grudg'd with great disdain,
That wicked men all things should
without turmoil or pain. [have
4 They never suffer pangs nor grief,
as if death should them smite:
Their bodies are both stout and
& ever in good plight: [strong
5 Always free from adversity
and every sad event:
With other men they take no part
of plague or punishment. [brass
6 Therefore p sumption d th em-
their necks as doth a chain:
They are even wrapt as in a robe,
with rapine and disdain.
7 They are so fed y even with fat
their eyes oft-times us-start:
And as for worldly goods they have
more than can with their heart.
8 Their life is most licentious,
boasting much with their tongue,
How they y poor and simple have
oppressed with great wrong.
9 They set their mouth against the
& do y Lord blaspheme. [heavens.
They proudly speak of worldly things
no one they do esteem.
10 God's people oft-times turn back
to see their prosp'rous state:
And almost drink y self-same cup,
and follow the same rate.

The second Part.

11 How can it be y God, say they,
should know or understand
These worldly things, since wicked
be lords of sea and land? [men
12 For we may see how wicked men
in riches still increase,
Rewarded well with worldly goods,
and live in rest and peace.
13 Then why do I so carefully
from wickedness refrain?
And wash my hands in innocence,
and cleanse my heart in vain?
14 And suffer scourges every day,
as subject to all blame:
And every morning from my youth
certain rebuke and shame?
15 And I had almost said as they,
misliking mine estate:
But then I should thy children
as folk unfortunate. (judge
16 Then I bethought me how I
this matter understand: (might
But yet the labour was too great
for me to take in hand:
17 Until the time I went into
thine holy place, and then
I understood right perfectly
the end of all wicked men.
18 Namely, how y thou settest them
upon a slipp'ry place:
And at thy pleasure and thy will
thou'lt set them soon deface.
19 Then all men muse at that strange
to see how suddenly (sight,
They are destroyed, and consum'd
to death so horribly. (awakes,
20 Much like a dream when one
so shall their wealth decay:
Their famous names in all men's
shall fall and pass away. [sight

The Third Part.

21 Yet thus my heart was grieved
my mind was much oppress: then,
22 So fond was I and ignorant,
and in this point a beast.
23 Nevertheless by my right hand
thou hold'st me always fast:
24 And with thy counsel dost me
to glory at the last. (guide
25 What thing is there y I can wish
but thee in heav'n above?
And in the earth there is nothing
like thee that I can love.
26 My flesh and spirit both do fail,
but God doth fail me never.
For of my health he is the strength,
and portion even for ever.
27 But lo, all such as thee forsake
thou shalt destroy each one:
And those that trust in any thing,
saving in thee alone.
28 Therefore will I draw near to God
and ever with him dwell:
In God alone I put my trust,
his wonders I will tell.

PSAL. LXXIV. T.H.

WHY art thou, Lord, so long
from us
in all this danger deep?
Why doth thine anger kindle thus
at thine own pasture-sheep?

Lord

PSALM LXXV.

1 Lord, call ye people to thy thought
which have been thine so long,
The we thou hast redeem'd & brought
from bondage sore and strong.
3 Have mind therefore & think upon,
remember it full well,
Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.
4 Lift up thy feet and come in haste,
and all thy foes deface:
Which now at pleasure rob & waste
within thy holy place.
Amidst thy congregations all
thy foes do rore, O God:
They set as signs on every wall
banners displaid abroad.
6 As men with axes hew down trees
that on the hills do grow:
So shine the bills & swords of these
within thy temple now.
7 The cieling saw'd, ye carved boards
the goodly graven stones,
With axes, hammers, bills, & swords,
they beat them down at once.
8 Thy places they consume with
their rage doth so abound: (flame
The house appointed to thy Name
they rase down to the ground.
9 And thus they say within their
Dispatch them out of hand: (heart
Then burn they up in every part
God's houses through the land.
10 Yet thou no sign of help dost send
our prophets all are gone:
To tell when this our plague shall
among us there is none. end
11 How long, Lord, shall thine ene-
thus boldly thee defame: (mies
Shall they for evermore blaspheme
thy great and holy Name?
12 Why don thou thy right hand
from us so long away? (withdraw
Out of thy bosom pluck it forth
with speed thy foes to slay.

The Second Part.

13 O God, thou art our King & Lord
and evermore hast been:
Yea thy good grace throughout the
for our good help is seen. (world
14 The seas ye are so deep and dead,
thy might did make them dry:
And thou didst break the serpents
that he therein did die. (head,
15 Yea, thou didst break the heads so
of whales ye are most fell: (great
And gav'st them to the folk to eat
that in ye desarts dwell. (to rise
16 Thou mad'st a spring with streams
from rocks both hard and high:
Thy mighty hand hath made like-
deep rivers to be dry. (wise
17 Both day & night are also thine
by thee they were begun:
And thou likewise prepared hast
the light of moon and sun.
18 Thou didst appoint the ends and
of all the earth about: (coasts
Both summer-heats & winter-frosts,
thy hand hath found them out.
19 Think on O Lord, no time forget
thy foes that thee defame:
And how the foolish folk are set
to rail upon thy Name.
20 O let no cruel beasts devour
thy turtle that is true:
And always leave not in their
the poor ye much do rue. (pow'r
21 Regard O Lord, thy covenant,
behold our misery:
All the dark places of the earth
are full of cruelty.
22 Let not ye simple man therefore,
be turned back with shame:
But let the needy evermore
give praise unto thy Name.
23 Arise, O Lord, & plead thy cause
against thine enemies,
Who daily do reject thy laws,
and thee with scorn despise.
24 The voice forget not of thy foes,
for the presumption high
Is more and more increast of those
that hate thee spitefully.

PSAL. LXXV. J. H.

TO thee, O God, will we give (thanks,
we will give thanks to thee:
Since thy Name is so near, declare
thy wondrous works will we.
2 I will uprightly judge when get
convenient time I may:
The earth is weak, and all therein,
but I her pillars stay.
3 I did to the mad people say,
deal not so furiously:
And unto the ungodly ones,
set not your horns on high;
4 I said unto them, set not up
your raised horns on high;
And see that you do with stiff neck
not speak presumptuously.
5 For neither from the eastern parts,
nor from the west likewise,
Nor from forsaken wilderness,
promotion doth arise. (earth
6 But God who rules both heaven &
ye righteous Judge alone:
It's he ye puts down one, and sets
another in the throne.

7 For

7 For why? a cup of mighty wine
is in the hand of God:
And all the mixture of the same
himself doth pour abroad.
8 As for the lees and filthy dregs
that do remain of it,
The wicked of ỹ earth shall drink
and suck them every whit.
9 But I will talk of God alway,
and his great Name adore:
And will not cease to celebrate
his praise for evermore.
10 In sunder break ỹ horns of all
ungodly men will I:
But then ỹ horns of righteous men
shall be exalted high.

Gloria Patri.

To Father, Son, and Holy Ghost
all glory be therefore:
As in beginning was, is, now,
and shall be evermore.

PSAL. LXXVI. J. H.

TO all ỹ now in Jewry dwell,
the Lord is clearly known:
His Name is great in Israel,
a people of his own.
2 At Salem he hath pitcht his tent,
to tarry there a space:
In Sion also he is bent
To fix his dwelling-place.
3 And there he brake both shaft & bow,
the sword, the spear, and shield:
His enemies did overthrow
in battel in the field.
4 Thou art more worthy honour,
more might in thee doth lie,
Than in the strongest of the world,
that rob on mountains high.
5 But now ỹ proud are spoil'd through
and they are fall'n asleep: [thee,
Through men of war no help can be,
themselves they could not keep.
6 At thy rebuke, O Jacob's God,
when thou didst them reprove:
As half asleep their chariots stood,
no horseman once did move.
7 For thou art dreadful, Lord, indeed;
what man the courage hath
To bide thy sight, and doth not dread
when thou art in thy wrath?
8 When thou dost make thy judgments heard
from heav'n unto the ground,
Then all the earth full sore afraid
in silence shall be found.
9 And ỹ when thou, O God, dost stand
in judgment for to speak,
To save th' afflicted of the land,
on earth that are full weak.
10 The fury that in man doth reign
shall turn unto thy praise:
Hereafter, Lord, do thou restrain
their wrath and threats always.
11 Make vows and pay them to our God,
ye folk that nigh him be: [ye,
Bring gifts, all ye ỹ dwell abroad,
for dreadful sure is he. [might
12 For he doth take both life and
from princes great of birth:
And full of terrour is his sight
to all the kings on earth.

PSAL. LXXVII. J. H.

I With my voice to God did cry,
who lent a gracious ear:
My voice I lifted up on high,
and he my suit did hear.
2 In time of grief I sought to God,
by night no rest I took:
But stretcht my hands to him abroad,
my soul comfort forsook.
3 When I to think on God intend,
my trouble then is more:
I spake, but could not make an end,
my breath was stopt so sore.
4 Thou dost mine eyes so hold from rest
that I always awake: [
With fear I am so sore oppresst,
my speech doth me forsake.
5 The days of old in mind I cast,
and oft do think upon
The times and ages that are past
full many years agone.
6 By night my songs I call to mind,
once made thy praise to show:
And with my heart much talk I find,
my spirits search to know.
7 Will God, said I, at once for all
cast off his people thus,
So that henceforth no time he shall
be friendly unto us?
8 What is his goodness quite decay'd,
and passed clean away?
Or is his promise now delay'd,
and doth his truth decay?
9 And will ỹ Lord our God forget
his mercies manifold?
Or shall his wrath increase so hot,
his mercies to withhold?
10 At last I said, This surely is
mine own infirmity:
But his right hand can help all this,
and change it speedily.

The Second Part.

11 I will regard and think upon
the working of the Lord:
And all his wonders past and gone
I gladly will record.
12 Yea, all his works I will declare,
and what he did devise: To

To tell his facts I will not spare,
and all his counsel wise.
13 Thy works, O Lord, are all upright
and holy all abroad: [might
What one hath strength to match §
of thee, O Lord our God?
14 Thou art a God ỹ dost forth show
thy wonders every hour:
And so dost make the people know
thy vertue and thy power.
15 And thine own folk thou dost de-
fend
with strength and stretched arm,
Those that from Jacob did descend,
and Joseph's seed from harm.
16 The waters, Lord, perceived thee,
the waters saw thee well:
And they for fear away did flee,
the depths on trembling fell.
17 The clouds ỹ were both thick & [black
did rain full plenteously:
The thunder in the air did crack,
thy shafts abroad did fly.
18 Thy thunder in § air was heard,
thy lightnings from above,
Which flashes great made men afraid
the earth did quake and move.
19 Thy ways within § sea do lie,
thy paths in waters dee;
Yet none can there thy steps espie,
nor know thy paths to keep.
20 Thou ledd'st thy folk upon § land
as sheep on every side:
By Moses and by Aarons hand
thou didst them safely guide.

PSAL. LXXVIII. J. H.

ATtend my people to my law,
and to my words incline:
2 My mouth shall speak strange pa- [rables,
and sentences divine.
3 Which we our selves have heard
even of our fathers old:
And which for our instruction
our fathers have us told.
4 Because we should not keep it
from them ỹ after came: [close
Who should God's mighty power de-
& wondrous works proclaim. [clare
5 To Jacob he commandment gave
how Israel should live,
Willing our fathers should § same
unto their children give.
6 That they and their posterity
that were not sprung up then,
Should have § knowledge of § law,
and teach it their children.
7 That they might have the better
in God that is above: [hope
And not forget to keep his laws
but his precepts, in love,
8 Not being as their fathers, who
rebelled in God's sight: [hearts
And would not frame their wicked
to know their God aright.
9 How went the sons of Ephraim
their neighbours for to foil:
Shooting their darts in day of war,
and yet receiv'd the foil?
10 For why? they did not keep with
§ cov'nant § was made, [God
Nor yet would walk or lead their
according as he said: [lives
11 But put into oblivion
his counsel and his will,
And all his works magnificent
which he declared still.

The Second Part.

12 What wonders in our forefathers
did he himself disclose
In Egypt land within the field
that coll'd is Thanos?
13 He did divide and part the sea,
through which he made a way
For them to pass, and on a heap
the waters made to stay.
14 He led them secret in a cloud
by day when it was bright:
And in § night when dark it was,
with fire he gave them light.
15 He brake § rocks in wilderness,
and gave the people drink:
As plentiful as when the deeps
do flow up to the brink.
16 He drew forth rivers out of rock
that were both dry and hard,
Of such abundance, that no floods
to them might be compar'd.
17 Yet for all this against § Lord
their sin they did increase:
And stirr'd up him ỹ is most high
to wrath in wilderness.
18 They tempted God within their
like people of mistrust; [hearts
Requiring such a kind of meat
as served to their lust:
19 They spake against him, and that
in their unfaithfulness. [fast
What! can this God prepare for us
a feast in wilderness?
20 Behold, he strake the stony rock,
and floods forthwith did flow:
But can he now give to his folk
both bread and flesh also?
21 When God heard this, he waxed
with Jacob and his seed; [wroth
So did his indignation
'gainst Israel proceed.

The Third Part.

22 Because they did not faithfully
believe, and hope ỹ he Could

could always help & succour them
in their necessity. [clouds,
23 Wherefore he did command ỹ
forthwith they brake in sunder:
24 And rain'd down manna for to eat
a food of mighty wonder.
25 When earthly men with angels
were fed at their request, [food
26 He bad ỹ east-wind blow away,
and brought in the south-west.
27 He rain'd down flesh as thick as
and fowls as thick as sand: [dust,
28 Which he did cast amidst ỹ place
where all their tents did stand.
29 Then did they eat exceedingly,
and all men had their fills:
Yet more and more they did desire
to serve their lusts and wills.
30 But as ỹ meat was in their mouths,
his wrath upon them fell,
31 And slew ỹ strength of all their
and choice of Israel. [youth,
32 Yet fell they to their wonted sin,
and still they did him grieve:
For all the wonders ỹ he wrought,
they would him not believe.
33 Their days therefore he shortened
and made their honour vain:
Their years did waste and pass away
with terrour and with pain.
34 But ever when he plagued them,
they sought him instantly, [strength
35 Remembring that he was their
their help, and God most high.
36 Tho' with their mouths they no-
but flatter with ỹ Lord: [thing did
And with their tongues, & in their
dissembled every word. [hearts

The Fourth Part.

37 For why? their hearts were no-
to him, nor ẅ he said. [thing bent
Nor yet to keep or to perform
the cov'nant that he made.
38 Yet was he still so merciful,
when they deserv'd to die,
That he forgave them their misdeeds
and would not them destroy.
Yea, many a time he turn'd his
& did them not surprise: [wrath,
And would not suffer all his whole
displeasure to arise.
39 Considering they were but flesh,
or like to wind and rain
Passing away, and never doth
return and come again.
40 How oftentimes in wilderness
did they the Lord provoke!
How did they move & stir ỹ Lord
to plague them with his stroke!
41 Yet did they turn again to sin,
and tempted him full soon,
Prescribing to the mighty God
ẅ things they would have done.
42 Not thinking of his mighty hand,
nor of the day when he
Deliver'd them out of the hands
of the fierce enemy.
43 Nor how he wrought his miracles
(as they themselves beheld)
In Egypt, and the wonders that
he did in Zoan field.
44 Nor how he turned by his power
their waters into blood:
That no man might receive his drink
at river or at flood. [of flies,
45 Nor how he sent them swarms
which did them sore annoy:
And fill'd their country full of frogs,
which did their land destroy.

The Fifth Part.

46 Nor how he did their fruits unto
the caterpiller give:
And of the labour of their hands
locusts did them deprive.
47 With hail-stones he destroy'd their
& ỹ they all were lost: [vines,
And also all their sycamores,
did he consume with frost.
48 And yet with hail-stones once again
the Lord their cattel smote,
And all their flocks and herds like-
with thunder-bolts full hot. [wise
49 He cast upon them his fierce
and indignation sore: [wrath
Amongst them evil angels sent,
which troubled them yet more.
50 Then to his wrath he made a
and spared not the least: [way;
But gave unto the pestilence
the man as well as beast.
51 He strake also ỹ first-born all
that are in Egypt came:
And all ỹ chief of men and beasts
within the tents of Ham.
52 But as for his own people dear,
he did preserve and keep: [next
And carried them through wilder-
even like a flock of sheep. [ness
53 Without all fear both safe and
he brought them out of thrall.
Whereas their foes with rage of seas
were overwelmed all.
54 And brought them out into the
of his own holy land, [coasts
Even to the mount ẅ he had got
by his strong arm and hand.
55 And there cast out ỹ heathen folk,
and did their land divide:

And

And in their tents he set the tribes
of Israel to abide.
56 Yet for all this, their God most
they stirr'd & tempted still, [high
And would not keep his testament,
nor yet obey his will.
57 But as their fathers turned back,
even so they went astray,
Much like a bow ỹ would not bend,
but slip and start away.

The Sixth Part.

58 And griev'd him with their hill-[altars,
with offrings and with fire:
And with their idols grievously
provoked him to ire.
59 For ẅ his wrath began again
to kindle in his breast:
The wickedness of Israel
he did so much detest.
60 The tabernacle he forsook
of Silo, where he was
Right conversant with earthly men,
even as his dwelling place.
61 Then suffer'd he his might and
in bondage for to stand, [power
And gave the honour of his ark
into his en'mies hand.
62 And did commit them to ỹ sword,
wroth with his heritage: [with fire
63 Their young men were devour'd
maids had no marriage.
64 And with ỹ sword ỹ priests also
did perish every one:
And not a widow left alive
their death for to bemone.
65 Then did ỹ Lord awake as one
whom sleep could not confine:
And like a mighty giant that
refreshed is with wine.
66 With em'rods in ỹ hinder parts
his enemies he smote:
And put them unto such a shame
as should not be forgot.
67 The tent and tabernacle he
of Joseph did refuse:
Also the tribe of Ephraim,
he would in no wise chuse:
68 But the ỹ tribe of Judah chose,
that he therein might dwell:
Even ỹ most noble mount Sion,
which he did love so well.
69 And there he did his temple
both sumptuously & sure: [build,
Like as ỹ earth ẅ he hath made
for ever to endure.
70 Then chose he David him to serve
his people for to keep;
Whom he took up & brought away
even from their olds of sheep,
71 As he did follow th' ewes with
ỹ Lord did him advance [young
To feed his people Israel
and his inheritance.
72 Thus David with a faithful heart
his flock and charge did feed,
And prudently with all his power
did govern them indeed.

PSAL LXXIX. Jeh.

O God the Gentiles do invade
thine heritage to spoil:
Jerusalem an heap is made,
thy temple they defile.
2 The bodies of thy saints most dear
abroad to birds they cast:
The flesh of them ỹ do thee fear,
the beasts devour and waste.
3 Their blood throughout Jerusa-
as water spilt they have: [lem
So that there is not one of them
to lay their dead in grave.
4 Thus are we made a laughing-
stock
almost ỹ world throughout:
The enemies do jest and mock
which dwell our coasts about.
5 How long, O Lord, wilt thou retain
thine anger and thy rage?
And shall thy wrath and jealousie
not any more asswage?
6 Upon those people pour ỹ fame,
which did thee never know:
All realms ẅ call not on thy Name,
consume and overthrow.
7 For they have got ỹ upper hand,
and Jacob's seed destroy'd:
His habitation and his land
they have laid waste and void.
8 Bear not in mind our former faults,
with speed some pity show:
And aid us, Lord, in all assaults,
for we are weak and low.

The Second Part.

9 O God ỹ giv'st all health & grace,
on us declare ỹ fame: [face.
Weigh not our works, our sins de-
for hon ur of thy Name.
10 Why shall ỹ wicked still alway,
to us as people dumb,
In thy reproach rejoyce, and say,
where is their God become?
Require, O Lord, as thou see'st good,
before our eyes in sight,
Of all these folk thy servants blood
which they spilt in despight.
11 Receive into thy sight in haste
the clamours, grief, and wrong
Of such as are in prison cast,
and bound in irons strong.

Thy

thy force & strength to celebrate,
Lord, set them out of band:
Which unto death are destinate,
and in their enmies hand.
2 The nations ẏ have been so bold
as to blaspheme thy Name,
in their laps seven-fold do thou
repay again the same.
3 So we thy flock & pasture sheep
will praise thee evermore,
and teach all ages for to keep
for thee like praise in store.

PSAL. LXXX. J. H.

1 THou Shepherd ẏ dost Israel keep,
give ear and take good heed:
Which leadest Joseph like a sheep,
and dost him watch and feed.
And thou, O Lord, who seat is set
on cherubims most bright,
shew forth thy self and do not let,
send down thy beams of light.
2 Before Ephr'im and Benjamin,
Manasses in likewise.
Shew thy power do thou begin;
come help us, Lord, arise.
3 Direct our hearts by thy good grace
convert us unto thee:
Shew us the brightness of thy face,
and then full safe are we.
4 Lord God of Hosts, of Israel,
how long wilt thou delay?
And 'gainst thy folk in anger swell,
and wilt not hear them pray?
5 Thou dost them feed with sorrows deep,
their bread with tears they eat,
and drink ẏ tears ẏ they do weep,
in measure full and great.
6 Thou hast us made a very strife
to those that dwell about:
Which much doth please our enemies,
they laugh and jest it out.
7 O take us, Lord, unto thy grace,
convert our hearts to thee:
Shew forth to us thy joyful face,
and we full safe shall be.
8 From Egypt where it grew not well
thou brought'st a vine full dear:
The heathen folk thou didst expell,
and thou didst plant it there.
9 Thou didst prepare for it a place,
and set its roots full fast:
That it did grow and spring apace,
and fill'd the land at last.

The Second Part.

10 The hills were cover'd round
with shade ẏ from it came,
To the cedars strong and stout,
with branches of the same.
11 Why then didst thou her walls
destroy?
her hedge pluckt up thou hast:
That all ẏ folk that pass thereby
the same do spoil and waste.
12 The boar out of ẏ wood so wild
doth dig and root it out:
The furious beasts out of the field
devour it all about.
13 O Lord of Hosts, return again,
from heav'n do thou look down
Behold, and with thy help sustain,
thy vineyard overthrown.
14 Thy pleasant vine, thine Israel
which thy right hand hath set,
The same ẅ thou didst love so well
O Lord, do not forget.
15 They lop and cut it off apace,
they burn it down with fire:
And through ẏ frowning of thy face
we perish in thine ire.
16 Let thy right hand be with them
whom thou hast kept so long:
And with ẏ son of man whom thou
to thee hast made so strong.
17 And so when thou hast set us free,
and saved us from shame:
Then will we never fall from thee,
but call upon thy Name.
18 O Lord of Hosts, through thy good grace
convert us unto thee:
Behold us with a pleasant face,
and then full safe are we.

PSAL. LXXXI. J. H.

BE light and glad, in God rejoyce;
ẅ is our strength and stay:
Be joyful and lift up your voice
to Jacob's God alway.
2 Prepare your instruments most meet
some joyful Psalm to sing:
Strike up with harp and lute most sweet
on every pleasant string.
3 Blow as it were in ẏ new-moon,
with trumpets of the best:
As it is us'd to be done
at any solemn feast.
4 For this is unto Israel
a statute, which was made
By Jacob's God, and must full well
be evermore obey'd.
5 This clause with Joseph was decreed
when he from Egypt came,
That as a witness all his seed
should still observe the same.
6 When God himself had so prepar'd
to bring him from that land:
Whereas ẏ speech ẅ he had heard
he did not understand.
7 I from his shoulder took (saith he)
the burden clean away:

And from the furnace set him free
from burning brick of clay.
7 When thou in grief didst cry & call,
I help't thee instantly:
And I did answer thee withal
in thunder secretly.
8 Yea, at the waters of discord
I did thee tempt and prove:
Where thou the goodness of the Lord
with murmuring didst move.
9 Hear, O my people Israel,
and I'll assure thee:
Regard and mark my words full well,
if thou wilt cleave to me.

The second Part.

10 Thou shalt no God in thee reserve,
of any land abroad:
Nor in no wise to bow or serve
to strange or foreign god.
11 I am the Lord thy God, and I
from Egypt set thee free:
Then ask of me abundantly,
and I will give it thee.
12 But yet my people would not hear
my voice when that I spake:
And Israel would not obey,
but did me quite forsake. (will,
13 Then did I leave them to their
in hardness of their heart,
To walk in their own counsels still,
themselves they might pervert.
14 O that my people would have heard
the words that I did say:
God Israel with due regard
had walked in my way. (foes,
15 How soon would I confound their
and bring them down full low:
And turn my hand upon all those
that would them overthrow.
16 And they that at the Lord do rage,
as liars should be found:
But for his folk their time and age
should with great joy be crown'd.
17 I would have fed them with the
and finest of the wheat: (crop,
And made the rock with honey drop,
that they their fills should eat.

PSAL. LXXXII. J. H.

AMid the press with men of might
the Lord himself doth stand,
To plead the cause of truth & right,
with judges of the land. (cease
2 How long (saith he) will you pro-
false judgment to award?
Why have you partially agreed
the wicked to regard?
3 Whereas of due you should defend
the fatherless and weak:
And when the poor man doth contend,
in judgment justly speak.
4 If ye be wise defend the cause
of poor men in their right:
And rid the needy from the claws
of tyrants force and might.
5 But nothing will they know or learn,
in vain to them I talk:
They will not see, or ought discern,
but still in darkness walk.
6 For lo, even now the time is come
that all things fall to nought,
And laws likewise by every one
for gain are sold and bought.
I had decreed it in my sight,
as gods to take you all
Children also of the most High,
for love I did you call.
7 But notwithstanding ye shall die
as men and so decay:
O tyrants, I shall you destroy,
& pluck you quite away. (too
8 Up, Lord, and let thy strength
and judge the world with might
For why? all nations are thine own
to take them as thy right.

PSAL. LXXXIII. J. H.

DO not (O God) restrain thy tongue,
in silence do not stay:
Withhold not, Lord, thy self so long
and make no more delay.
2 For why, behold thy foes and see
how they do rage and cry:
And those that bear an hate to thee
hold up their heads on high.
3 Against thy folk they use deceit
and craftily enquire:
For thine elect to lie in wait,
in council they conspire.
4 Come on, say they, let us expel,
and pluck these folk away:
So that the name of Israel
may utterly decay.
5 They all conspire within their hearts
how they may thee withstand:
Against the Lord to take a part,
they are in league and band.
6 The tents of all the Edomites,
the Ishmaelites likewise:
The Hagarens and Moabites,
their plots do still devise.
7 Gebal and Ammon do likewise
with Amalek conspire:
The Philistims against thee rise,
with them that dwell at Tyre.
8 Assur is also joyn'd to them
in their conspiracy:
And is become a fence and rid
to Lots posterity.
9 As thou didst to the Midianites
so serve them, Lord, each one

As unto Sisera, and Jabin,
beside the brook Kison:
10 Whom thou in Endor didst destroy,
and waste them through thy might:
That they like dung on earth did lie.
and that in open sight.

The second Part.

11 Make them now & their Lords ap-
pear
As Zeba and Zalmunna were
the Kings of Midian.
12 Which said let us throughout § land
in all the coasts abroad,
Possess and take into our hand
the fair houses of God.
13 Turn them, O God, with storms as
wheels that have no stay: (fast
Or like the chaff which men do cast
with winds to flie away.
14 Like as § fire with rage & fume,
the mighty Forest spills:
And as § flame doth quite consume
the mountains and the hills.
15 So let the tempest of thy wrath
upon their necks be laid:
And of thy stormy wind & shower,
Lord make them all afraid.
16 Lord bring them all, I thee desire,
to such rebuke and shame,
That it may cause them to enquire,
and learn to seek thy Name.
17 And let them daily more and more
to shame and slander fall:
And in rebuke and confusion
confounded and sink them all.
18 That they may know & understand,
thou art the God most high:
And that thou dost with mighty hand
the world rule constantly

PSAL. LXXXIV. J. H.

HOW pleasant is thy dwelling
O Lord of hosts to me: (place,
The Tabernacle of thy grace
how pleasant Lord they be!
2 My soul doth long full sore to go
into thy courts abroad:
My heart and flesh cry out also
for thee the living God.
3 The sparrows find a room to rest,
and save themselves from wrong:
Also the swallow hath a nest
wherein to keep her young.
4 These birds full nigh thine Altar may
have place to sit and sing:
O Lord of hosts thou art alway
my only God and King.
5 O they be blessed that may dwell
within thy house always:
For they all times thy facts do tell
and ever give thee praise.
6 Yea happy sure likewise are they
whose stay and strength thou art:
Which to thy house do mind the way,
and seek it in their heart.
7 As they go through the vale of tears,
they dig up fountains still:
That as a springit all appears,
& thou their pits dost fill. (full fast,
8 From strength to strength they wax
no faintness there shall be:
And so the God of Gods at last
in Sion they do see.
9 O Lord of hosts to me give heed,
and hearken to my cry:
And let it through thine ears proceed,
O Jacobs God most high.
10 O Lord our shield of thy good grace
regard, and so draw near:
Regard, O Lord, behold the face
of thine anointed dear.
11 For why? within thy Courts one day
is better to abide,
Than other where to keep or stay,
a thousand days beside.
12 Much rather had I keep a door
within the house of God,
Than in the tents of wickedness
to settle mine abode.
13 For God § Lord, light and defence,
will grace and glory give:
And no good thing will he with-hold
from them that purely live.
14 O Lord of hosts, that man is blest,
and happy sure is he,
That is perswaded in his brest,
to trust all times in thee.

PSAL. LXXXV. J. H.

THou hast been merciful indeed
O Lord unto thy land,
For thou restoredst Jacobs seed,
from thraldom and from band.
2 The wicked ways that they were in
thou didst them clean remit:
And thou didst hide thy peoples sins,
full close thou coveredst it.
3 And thou thine anger didst asswage;
that all thy wrath was gone,
And so didst turn thee from thy rage,
with them to be at one.
4 O God our health do now convert
thy people unto thee:
Put all thy wrath from us apart,
and angry cease to be.
5 Shall thy fierce anger never end,
but still be pour'd on us?
And shall thy wrath it self extend
upon all ages thus?
6 Wilt thou not rather turn again
and quicken us, that we,

and all thy folk may evermore
be glad and joy in thee?
7 O Lord on us do thou declare
thy goodness to our wealth;
Shew forth to us, and do not spare
thine aid and saving health.
8 I'll hearken what God saith to me,
for he his speaketh peace,
And to his saints, that never they
return to foolishness.
9 For why? his help is still at hand
to such as do him fear:
Where-by great glory in our land
shall dwell and flourish there.
10 For truth & mercy there shall meet
as one to take their place:
As peace shall Justice with kiss greet,
and there they shall embrace.
11 Truth from earth shall spring a-
and flourish pleasantly: (pace
So righteousness shall shew her face,
and look from heav'n most high.
12 Yea God himself shall take in hand
to give us each good thing:
And through the coasts of all the land
the earth her fruit shall bring.
13 Before his face shall Justice go,
much like a guide or stay:
He shall direct his steps also,
and keep them in the way.

PSAL. LXXXVI. J. H.

LOrd, bow thine ear to my request
and hear me instantly:
With grievous pain and grief oppress,
full poor and weak am I.
2 Preserve my soul, because my ways
and doings holy be:
And save thy servant O my God,
that puts his trust in thee.
3 Thy mercy upon me express,
and me defend alway:
For through the day I do not cease
on thee, O Lord, to pray.
4 Comfort, O Lord, thy servants soul,
that now with pain is pin'd:
For unto thee I do exalt,
and lift my soul and mind.
5 For thou art good and bountiful,
thy gifts of grace are free:
Also thy mercy plentiful
to all that call on thee.
6 O Lord, likewise when I do pray,
regard and give an ear:
Mark well the words that I do say,
all my petitions hear.
7 In time when trouble doth me move,
to thee I do complain.
For why? I know and well do prove
thou answerest me again.
8 Among the gods (O Lord) is no
with thee to be compar'd.
And none can do as thou hast done,
the like hath not been heard.

The second Part.

9 The Gentiles and the people all,
which thou didst make and frame
Before thy face on knees shall fall,
and glorifie thy name.
10 For why? thou art so much of might
all power is thine own:
Thou workest wonders still in sight,
for thou art God alone.
11 O teach me, Lord, thy way, and I
shall in thy truth proceed:
O joyn my heart to thee so nigh,
that I thy Name may dread.
12 To thee will I give thanks & pra-
O Lord, with all my heart:
And glorifie thy Name always,
because my God thou art.
13 For why? thy mercy shew'd to me
is great, and doth excel:
Thou fet'st my soul at liberty,
out from the lowest hell.
14 O Lord, the proud against me rise
and heaps of men of might:
They seek my Soul, and in no wise
will have thee in their sight.
15 Thou Lord art merciful and kind,
full slack and slow to wrath:
Thy goodness is full great, I find
thy truth no measure hath.
16 Oh turn to me, and mercy grant,
thy strength to me apply:
O help and save thine own servant,
thy handmaids son am I.
17 On me some sign of favour shew
that all my foes may see,
And be asham'd, because (Lord) thou
dost help and comfort me.

PSAL. LXXXVII. J. H.

THat city shall full well endure
her ground-work still doth bide
Upon the holy hills full sure,
it can no time decay.
2 God loves the gates of Sion best,
his grace doth there abide:
He loves them more than all the rest
of Jacobs tents beside.
3 Full glorious things reported be
in Sion and abroad:
Great things, I say, are said of thee
thou City of our God.
4 On Rahab I will cast an eye,
and bear in mind the same:
To Babylon also apply,
and learn to know thy name.

lo, Paleſtine and Tyre alſo,
with Ethiope likewiſe:
people old, full long ago
here born and there did riſe.
of Sion they ſhall ſay abroad,
that divers men of fame
re there ſprung up, and § high God
ith founded faſt the ſame.
their records to them it ſhall
y him be made appear,
ion, that the chief of all,
nd his beginning there.
The trumpeters with ſuch as ſing,
there in great plenty be:
fountains and my pleaſant ſprings
are comprait all in thee.

PSAL. LXXXVIII. J. H.

O God of health § hope and ſtay
of thou art alone to me.
all and cry throughout the day,
and all the night to thee.
Do let my prayer ſoon aſcend
into thy ſight on high:
Incline thine ear, O Lord, attend,
and hearken to my cry.
For why? with woe my heart is fill'd,
and doth in trouble dwell:
my life and breath doth almoſt yield,
and draweth nigh to hell.
I am eſteem'd as one of them
that in the pit do fall,
I am as one among thoſe men
that have no ſtrength at all.
As one among the dead, and free
from things that here remain:
were more eaſe for me to be
with them the which are ſlain.
As thoſe that lie in grave, I ſay,
whom thou haſt clean forgot:
& which thy hand hath cut away,
and thou regard'ſt them not.
Yea like to one ſhut up full ſure
within the lower pit,
places dirk and all obſcure,
and in the depth of it.
Thine anger and thy wrath likewiſe
full ſore on me doth lie,
all thy ſtorms againſt me riſe,
my Soul to vex and try. (me,
Then putſt my friends far off from
and mak'ſt them hate me ſore:
am ſhut up in priſon faſt,
and can come forth no more.
My ſight doth fail through grief and
I call to thee, O God: (woe,
throughout the day my hands alſo
to thee I ſtretch abroad.

The ſecond Part.

Doſt thou unto the dead declare
thy wondrous works of fame?
Shall dead to life again remain,
and praiſe thee for the ſame?
12 Or ſhall thy loving kindneſs, Lord,
be preached in the grave? (Arey'd
Or ſhall with them that are dead
thy truth her honour have?
13 Shall they that lie in dark full low,
ſee all thy wonders great?
Or there ſhall they thy Juſtice know,
where men all things forget?
14 But I, O Lord, to thee always
do cry and call apace:
My prayer alſo e're it be day
ſhall come before thy face.
15 Why doſt thou, Lord, abhor my ſoul
in grief that ſeeketh thee?
And how, O Lord, why doſt thou hide
thy face away from me?
16 I am afflicted, dying faſt,
from youth many a year,
Thy terrors which do work me laſt,
with troubled mind I bear.
17 The furies of thy wrathful rage
full ſore upon me lie:
Thy terrors they do not aſſwage,
but preſs me heavily.
18 All day they compaſs me about,
as water at the tide:
And all at once with ſtreams full great
beſet me on each ſide.
19 Thou ſetteſt far from me my friend,
and lovers every one: (lovers
Yea and my old acquaintance all
out of my ſight are gone.

PSAL. LXXXIX. J. H.

TO ſing the mercies of the Lord
my tongue ſhall never ſpare?
And with my mouth from age to age,
thy truth ſhall declare.
2 For I have ſaid, that mercy ſhall
for evermore remain:
In that thou doſt the heav'ns ſupport,
thy truth appeareth plain.
3 To mine elect, ſaith God, I made
a covenant and I ſwear:
My ſervant David to perſwade,
I ſwore and did proteſt.
4 Thy ſeed for ever I will ſtay,
and eſtabliſh it full faſt:
And ſtill uphold thy Throne always
from age to age to laſt.
5 The heavens ſhew with joy & mirth
thy wondrous works, O Lord:
Thy ſaints within thy Church on earth,
thy faith and truth record.
6 Who with the Lord is equal then
In all the clouds abroad?

PSAL. LXXXIX.

Among the sons of all the gods,
what one is like our God?
7 God in assembly of the Saints
is greatly to be dread:
And over all that dwell about,
in terror to be had.
8 Lord God of hosts, in all the world,
what one is like to thee?
On every side, most mighty Lord,
thy truth is seen to be.
9 The rage and fury of the Sea
thou rulest at thy will:
And when the waves thereof arise,
thou mak'st them calm and still.
10 And Egypt (Lord) thou hast subdu'd,
thou hast it quite destroy'd:
Yea, thou thy foes with mighty arm
hast scatter'd all broad.

The second Part.

11 The heavens are thine, & still have (been,
likewise the earth and land:
The world, and all that is therein,
thou foundedst with thy hand. (West,
12 Both North & South, with East &
thy self didst make and frame:
Both Taber mount, and Hermon-hill,
rejoyce and praise thy Name.
13 Thine arm is strong & full of power,
all might therein doth lie:
The strength of thy right hand each
thou liftest up on high: (hour
14 In righteousness and equity
thou hast thy seat and place:
Mercy and truth are still with thee,
and go before thy face.
15 That folk is blest that knows aright
the joyful sound, O God:
For in the favour of thy sight
they walk full safe abroad.
16 For in thy name throughout the day
they greatly do rejoice
And through thy righteousness have
a pleasant fame and noise. (they
17 For why? their glory, strength & aid
in thee alone doth lie:
And thy goodness that hath us staid,
shall lift our horn on high.
18 Our strength that doth defend us
the Lord to us doth bring: (well
The holy One of Israel,
he is our guide and King.
19 Sometimes thy will unto thy Saints
in visions thou didst show:
And thus then didst thou say to them,
thy mind to make them know,
20 A man of might I have erect
your King and guide to be,
And set him up whom I elect
wong the folk to [illegible]

The third Part.

21 My servant David I have found,
for he doth please me well:
And have anointed him King of
my people Israel.
22 For why? my hand is ready still
with him for to remain:
And with mine arm also I will
him strengthen and sustain.
23 The enemies shall not oppress
they shall him not devour:
Nor shall the sons of wickedness
on him have any power.
24 His foes likewise I will destroy
before his face in sight:
And those that hate him I will plague,
and strike them with my might.
25 My truth and mercy also shall
upon him ever lie:
And in my name his horn shall be
exalted very high.
26 His Kingdom I will set to be
upon the sea and land:
Also the running floods shall he
embrace with his right hand.
27 He shall depend with all his heart
on me, and thus shall say:
My Father and my God thou art,
my rock of health and stay.
28 As my first born I will him take,
of all on earth that springs:
His might and honour I will raise
above all earthly Kings.
29 My mercy shall be with him still,
as I my self have told:
My faithful cov'nant to fulfil,
my mercy I will hold.
30 Also his seed I will sustain
for ever strong and sure:
So that his seat shall still remain
while heaven and earth endure.

The fourth Part.

31 If that his sons forsake my Law,
and so begin to swerve:
And of my Judgments have no awe,
nor will not them observe.
32 Or if they do not use aright
my Laws for them prepar'd:
But set all my commandments light,
and will them not regard:
33 Then with the rod will I begin
their doings to amend,
And so will scourge them for their sin
whenever they offend.
34 But yet my mercy and goodness
I will not take away
From him, nor let my faithfulness
in any wise decay,

But

But sure my cov'nant I will hold
with all that I have spoke:
word the which my lips have told,
shall alter or be broke.
Oncesware I by my holiness,
and that perform will I:
in David I shall keep promise,
to him I will not lye.
His seed for evermore shall reign,
also his throne of might,
doth the Sun, it shall remain
for ever in my sight.
And as the Moon within the skie
for ever standeth fast
faithful witness from on high,
so shall his kingdom last.
But, Lord, thou dost him now reject,
and put him in great fear:
yea, thou art wrath with thine elect,
thine own anointed dear.
The cov'nant with thy servant made,
Lord thou hast quite undone:
and down upon the ground also
hast cast his royal crown.

The fifth Part.

Thou pluck'st his hedges up with (might
his walls thou dost confound:
thou beatest all his bulwarks down,
casting them to the ground.
That he is sore destroy'd and torn
of comers by throughout:
and so is made a mock and scorn
to all that dwell about.
Thou their right hand hast lifted (up,
that him so sore annoy:
and all his foes that him devour,
so thou hast made to Joy.
His swords edge thou dost take away
that should his foes withstand:
to him in war no victory
thou giv'st, nor upper hand.
His glory thou dost also wast,
his throne, his Joy, his mirth,
thee is overthrown, and cast
full low upon the earth.
Thou hast cut off & made full short
his youth and joyful days:
and rais'd of him an ill report,
with shame and great dispraise.
How long away from me, O Lord,
for ever wilt thou turn?
and shall thine anger still alway,
as fire consume and burn?
O call to mind, remember then,
my time consumeth fast:
Why hast thou made the sons of men
as things in vain to waste?
What man is he that liveth here,
and death shall never see?
Or from the hand of Hell his loul
shall he deliver free?
50 Where is, O Lord, thine own goods
so oft declar'd before, (nest
Which by thy truth and uprightness
to David thou hast swore?
51 The great rebukes to mind I call,
that on thy servant lie:
The railings of the people all,
born in my breast have I:
52 Wherewith (O Lord) thine enemies
blaspheme I have thy Name:
The steps of thine anointed One
they cease not to defame.
53 All praise be given unto thee,
O God the Lord most high,
From this time forth for evermore,
Amen, Amen, say I.

PSAL. XC. J. H.

THou Lord hast been our sure dr
our place of ease & rest, (fence
In all time past, yea so long since
as cannot be expressed. (hill
2 B're there was made mountain of
the earth and world abroad:
From age to age, and always still,
for ever thou art God.
3 Thou grindest man through grief and
to dust, or clay, and then, (paid
Thou unto them again dost say.
Return ye sons of men.
4 The lasting of a thousand years,
what is it in thy sight?
As yesterday it doth appear,
or as a watch by night.
5 So soon as thou dost scatter them,
then is their life and trade
Even as asleep, or like the grass,
whose beauty soon doth fade.
6 Which in ye morning shines full bright
but fadeth by and by:
And is cut down ere it be night,
all with'red, dead and dry.
7 For through thine anger we consume,
our might is much decay'd:
And of thy fervent wrath, O Lord,
we are full sore afraid.
8 The wicked works ye we have wrought
thou sett'st before thine eye:
Our privy faults, yea, all our thoughts
thy countenance doth spie.
9 For through thy wrath, our days do
therefore doth nought remain: (waste
Our years consume as doth a blast,
and are not call'd again.
10 The time of our abode on earth
is threescore years and ten:
But if we come tot ourscore years,
our life is grievous then.

The second Part.

A For of this time § strength & chief
we dote so much upon,
As nothing else but pain and grief,
and we as slaits are gone.
12 What man doth know thy power, and
what might thine anger hath?
Or in his heart who doth thee fear
according to thy wrath?
13 Instruct us, Lord, to know and try,
how long our days remain:
That so we may our hearts apply
true wisdom to attain.
B Return, O Lord, how long wilt thou
in thy great wrath proceed?
Shew favour to thy Servants now,
and help them at their need.
14 Refresh us with thy mercy soon,
and then most cheartully,
All times so long as life doth last,
a heart rejoyce will we.
15 As thou hast plagued us before,
now also make us glad:
A ll for the years wherein full sore
affliction we have had,
17 O let thy work and power appear,
and on thy servants light:
And shew unto thy children dear,
thy glory and thy might.
18 Lord let thy grace and glory stand
on us thy servants thus:
Confirm the works we take in hand,
and prosper them to us.

PSAL. XCI. J. H.

HE that within the secret place
of God most high doth dwell:
In the low of the mightiest grace,
at rest shall keep him well.
2 Thou art my hope & my strong hold,
I to the Lord will say:
My God is he, in him will I
my whole affiance stay.
3 He shall deliver thee from § snare,
the which the hunter laid:
And from the deadly plague and care,
wherein thou art afraid.
4 And with his wings shall cover thee,
and keep thee safely there:
His truth and truth thy fence shall be,
as sure as Shield and Spear.
5 So that thou never shalt have cause
to fear or the affright,
For all the shafts that flee by day,
or terrours of the night.
6 Nor of the Plague that privily
doth walk in dark so fast:
Nor yet of that which doth destroy
and at noon-day doth waste.
7 You in thy Side as thou dost stand,
Thousand dead shall see
Ten thousand more at thy right hand,
and yet shalt thou be free.
8 But thou shalt see it for thy part,
thine eyes shall well regard:
According unto their desert
the wicked have reward.
9 For why? O Lord, I only rest
and thy my hope on thee:
In the most high I put my trust,
my sure defence is he.
10 No evil thou shale need to fear,
with thee it shall go well:
No plague shall ever once come near
the house where thou dost dwell.
11 For why? unto his Angels all
with charge commanded he,
That still in all thy wayes they shall
preserve and prosper thee.
12 And in their hands shall bear thee
still waiting thee upon:
So that thy foot shall never chance
to dash against a stone.
13 Upon the Lion thou shalt go,
the Adder fell and long:
And tread upon the Lions young,
with Dragons stout and strong.
14 Because he sets his love on me,
I'll save him by my might:
And him advance, because that he
doth know my Name aright.
15 When he for help to me doth cry,
an answer I will give:
And from his grief take him will I
in glory for to live.
16 With length of years & days of
I will fulfil his time: (wealth
The goodness of my saving health
I will declare to him.

PSAL. XCII. J. H.

IT is a thing both good and meet,
to praise the highest Lord:
And to thy Name, O thou most high,
to sing with one accord.
2 To shew the kindness of the Lord,
before the day be light:
And to declare his truth abroad,
when it doth draw to night.
3 Upon ten stringed instruments,
on Lute and Harp so sweet:
With all the mirth you can invent,
of instruments most meet.
4 For thou hast made me to rejoyce
in things so wrought by thee:
That I have joy in heart and voice,
thy handy-works to see.
5 O Lord, how glorious and how great
are all thy works so stout?
So deeply are thy counsels set,
that none can find them out.

6 The man unwise hath not the wit,
this work to pass to bring:
And all such fools are nothing fit
to understand this thing.
7 Whenas the wicked at their will,
like grass do spring full fast:
And when they flourish in their ill,
they shall for ever waste.
8 But thou art mighty, Lord, most high,
and thou dost reign therefore:
In every time eternally,
both now and evermore.
9 Behold, O Lord, thine enemies
shall be destroy'd alway:
And all that work iniquity
shall perish and decay.
10 But thou, like as an Unicorn
shalt lift mine horn on high:
With fresh and new prepared oyl,
anointed King am I.
11 And of my foes before mine eyes
shall see the fall and shame:
Of all that up against me rise,
mine ears shall hear the same.
12 The just shall flourish upon high,
as palm-trees bud and blow:
And as the Cedars multiply,
in Libanus that grow.
13 For they are planted in the place,
and dwelling of our God:
Within his courts they spring apace,
and flourish all abroad.
14 And in their age much fruit shall
both fat and well be seen: (bring
And pleasantly both bud and spring,
with boughs and branches green.
15 To shew that God is good & just,
and upright in his will:
Here my rock, my hope, and trust,
in him there is none ill.

PSAL. XCIII. J. H.

THe Lord doth reign, and closed is
with majesty most bright.
And to declare his strength likewise,
hath girt himself with might.
2 The Lord likewise ¶ earth hath made
and shaped it so sure;
No might can make it move or fade
as stay it doth endure.
3 Ere ¶ ¶ world was made or wrought
thy seat was set before:
Beyond all time that can be thought
thou hast been evermore.
4 The floods, O Lord, ¶ floods do rise,
they roar and make a noise:
The floods (I say) did enterprise,
and lifted up their voice.
5 Yea, though ¶ storms arise in sight
though seas do rage and swell,
The Lord is strong & more of might,
for he on high doth dwell.
6 O Lord, thy testimonies great,
are very sure: therefore
Doth holiness right well become
thy house for evermore.

PSAL. XCIV. J. H.

O Lord thou dost revenge all wrong,
vengeance belongs to thee:
Since then it doth to thee belong,
declare that all may see.
2 Set forth thy self, for thou of right
the earth dost Judge and guide:
Reward the proud and men of might
according to their pride.
3 How long shall wicked men bear sway
with lifting up their voice?
Shall proud and wicked men alway,
thus triumph and rejoyce? (om
4 How long shall they with brags burst
and proudly prate their sill:
Shall they rejoyce that be so stout,
whose works are ever ill?
5 Thy flock, O Lord, thine heritage,
they spoil and vex full sore:
Against thy people they do rage,
still daily more and more.
6 The widows which are comfortless,
and strangers they destroy:
They slay the children fatherless,
and none doth put them by.
7 And when they take these things to
this talk they have of thee: (hand;
Can Jacobs God this understand:
tush, no, he cannot see.
8 O folk unwise, and people rude,
some knowledge now discern:
Ye fools among the multitude,
at length begin to learn.
9 The Lord which made ¶ ear of man
he needs of right must hear:
He made the eye, all things must then
before his sight appear.
10 The Lord doth all ¶ world correct
and make them understand:
Shall he not then your deeds detest?
how can you scape his hand?

The second Part.

11 The Lord doth know ¶ thoughts of
his heart he sees full plain: (man;
And he their thoughts doth scan,
and findeth them but vain.
12 But Lord that man is happy sure,
whom thou dost keep in awe:
And through correction dost procure
to teach him in thy Law.
13 Whereby he shall in quiet rest
in time of trouble fit;

When wicked men shall be suppresst,
and fall into the pit.
24 For sure the Lord will not refuse
his people for to take:
His heritage whom he did chuse,
he will no time forsake.
25 Until that Judgment be decreed
to justice to convert:
That all may follow her with speed,
that are of upright heart.
26 But who upon my part shall stand
against the cursed train?
Or who shall rid me from their hand
that wicked works maintain.
27 Except § Lord had been mine aid,
mine enemies to quell:
My soul and life had now been laid
almost as low as hell.
28 When I did say my foot doth slide,
before that I could call:
Thy mercy, Lord, most ready was
to save me from the fall.
29 When with my self I mused much,
and could no comfort find:
Then Lord thy goodness did me touch,
and that did ease my mind.
30 Wilt thou accustom, Lord, thy self
with wicked men to sit:
Who with pretence instead of law,
much mischief do commit.
31 For they consult against the life
of righteous men and good:
And in their councels they are rife,
to shed the guiltless blood.
32 But yet the Lord is unto me
a sure and strong defence
To him I flee, because he is
my strength and confidence.
33 And he shall cause their mischiefs all
themselves for to annoy:
And in their malice they shall fall,
our God shall them destroy.

PSAL. XCV. J. H.

O Come let us lift up our voice,
and sing unto the Lord:
In him our rock of health rejoyce
let us with one accord.
2 Yea let us come before his face,
to give him thanks and praise
And singing Psalms unto his grace,
let us be glad always.
3 For why? the Lord he is no doubt
a great and mighty God:
A King above all Gods throughout
in all the world abroad.
4 The secrets of the earth so deep
and corners of the land
The tops of hills that are so steep
he hath them in his hands.
5 The sea and waters all are his,
for he the same hath wrought:
The earth and all that therein is,
his hand hath made of nought.
6 Come, let us bow & praise the Lord,
before him let us fall:
And kneel to him with one accord:
the which hath made us all,
7 For why? he is the Lord our God
for us he doth provide,
We are his flock, he doth us feed,
his sheep, and he our guide.
8 To day if ye his voice will hear,
then harden not your heart:
As ye with grudging many a year
provok'd me in desart.
9 Whereas your fathers tempted me,
my power for to prove:
My wondrous works when they did see
yet still they would me move.
10 Twice twenty years they did me
and I to them did say, (grieve,
They err in heart and not believe,
they have not known my way.
11 Wherefore I sware, when that my
was kindled in my breast, (wrath
That they should never tread § path,
to enter in my rest.

PSAL. XCVI. J. H.

SIng ye with praise unto the Lord,
new songs with joy and mirth
Sing unto him with one accord,
all people on the earth.
2 Yea sing unto the Lord, alway
praise ye his holy Name:
Declare and shew from day to day
salvation by the same.
3 Among the heathen all declare
his honour round about:
To shew his wonders do not spare,
in all the world throughout.
4 For why, the Lord is much of might,
and worthy of all praise:
And he is to be dread of right,
above all gods always.
5 For all the gods of heathen folk
are Idols that will fade:
But yet our God, he is the Lord
that hath the heavens made.
6 All Praise and honour also dwell
ever before his face:
Both power and might likewise excel
within his holy place.
7 Ascribe unto the Lord therefore,
all men with one accord:
All might and worship evermore
ascribe unto the Lord.
8 Ascribe unto the Lord also
the glory of his Name:

to into his courts do go
with gifts unto the same.

The Second Part.

Fall down and worship ye the Lord
within his Temple bright:
all the people of the world
be fearful at his sight
Tell all the world, be not afraid,
the Lord doth reign above:
so, he the earth so fast hath stay'd
that it can never move.
And that it is the Lord alone
that rules with princely might:
Judge the nations every one
with equity and right.
The heavens shall joyfully begin,
the earth likewise rejoyce:
the sea with all that is therein,
shall shout and make a noise.
The fields shall joy and every thing,
that springeth on the earth:
the wood and every tree shall sing
with gladness and with mirth:
before the presence of the Lord,
and coming of his might:
when he shall justly Judge the world,
and rule his folks with right.

PSALM XCVII. J. H. (earth

THe Lord doth reign, whereat the
may joy with pleasant voice:
so the isles with joyful mirth
may triumph and rejoyce. (swell
Both clouds and darkness likewise
and round about him beat:
Yea right and Justice ever dwell,
and bide about his seat.
Yea fire and heat at once do run,
and go before his face:
which all his enemies shall burn
abroad in every place. (blaze
His lightnings great full bright did
and to the world appear:
whereat the earth did look and gaze,
with dread and deadly fear.
The hills like wax did melt in sight
and presence of the Lord:
yea, e'en before that Rulers might,
which guideth all the world.
The heavens likewise declare & show
his Justice forth abroad:
that all the world may see and know
the glory of our God.
Confusion sure shall come to such
as worship idols vain:
so to those that glory much,
such pictures to maintain.
For all the idols of the world
which they their Gods do call,
all fear the power of the Lord;
and down to him shall fall.
9 With Joy shall Sion hear thi thing,
and Judah shall rejoyce:
For at thy Judgments they shall sing
with a most cheerful voice.
10 For thou, O Lord, art set on high
in all the earth abroad:
And art exalted wondrously
above each other God.
11 All ye that love the Lord, do his
hate all things that are ill;
For he doth keep the souls of his
from such as would them spill.
12 And light doth spring up to § Just,
with pleasure for his part:
Gladness, and Joy likewise to them
that are of upright heart.
13 Ye righteous in the Lord rejoyce,
his holiness proclaim:
And thankfully with heart and voice,
be mindful of the same.

PSAL. XCVIII. J. H.

O Sing ye now unto the Lord,
a new and pleasant song,
For he hath wrought throughout the
his wonders great & strong. (world
2 With his right hand full worthily,
he doth his foes devour:
And gets himself the victory,
with his own arm and power.
3 The Lord doth make the people
his saving health & might: (know
And also doth his Justice show
in all the heathen sight.
4 His grace and truth to Israel,
in mind he doth record:
And all § earth hath seen right well
the goodness of the Lord.
5 Be glad in him with Joyful voice,
all people of the earth:
Give thanks to God, sing and rejoyce,
to him with Joy and mirth.
6 Upon the harp unto him sing,
give thanks to him always:
Rejoyce before the Lord our King,
with Trumpets sound his praise.
7 Yea let the sea with all therein
for Joy both roar and swell:
The earth likewise let it begin,
with all that therein dwell.
8 And let the floods rejoyce their fills
and clap their hands apace:
Yea, let the mountains and the hills
triumph before his face.
9 For he shall come to Judge and
the world and every wight:
And rule the people mightily
with Justice and with right.

PSAL

PSAL. XCIX. J. H.

THe Lord doth reign, altho at it
the people rage full sore:
Yea he on Cherubims doth sit,
though all the world do roar.
2 The Lord that doth in Sion dwell,
is high and wondrous great:
Above all folk he doth excel,
and he alest is set.
3 Let all men praise thy mighty Name,
for it is fearful sure;
And let them magnify the same,
that holy is and pure.
4 The Princely power of our King
doth love judgment and right,
Thou rightly rulest every thing
in Jacob through thy might.
5 To praise the Lord our God devise,
all honour to him shew:
And at his Footstool worship him,
that holy is, and true.
6 Moses, Aaron, and Samuel,
as Priests on him did call;
When they did pray he heard them (well,
and gave them answer all.
7 Within the cloud to them he spake,
then did they labour still,
To keep such Laws as he did make,
according to his will.
8 O Lord our God thou didst them hear,
and answeredst them again,
But their inventions punished,
which foolish were and vain.
9 O praise our God and Lord therefore
within his holy hill,
For why? our God whom we adore,
is holy ever still.

PSALM C. J. H.

ALl people that on earth do dwell,
sing to ye Lord with chearful voice,
Him serve with fear, his praise forth (tell,
come ye before him & rejoyce.
3 The Lord ye know is God indeed,
without our aid he did us make,
We are his flock he doth us feed,
and for his sheep he doth us take.
4 O enter then his gates with praise,
approach with joy his Courts unto,
Praise, laud, & bless his Name always,
for it is seemly so to do.
5 For why the Lord our God is good,
his mercy is for ever sure;
His truth at all times firmly stood,
and shall from age to age endure.

Another of the same by J. H.

IN God the Lord be glad and light,
praise him throughout the earth,
Serve him and come before his sight
with singing and with mirth.
3 Know that the Lord our God has
he did us make and keep:
Not we our selves, for we are his
own flock and pasture sheep.
4 O go into his gates always,
give thanks within the same,
Within his Courts set forth his praise,
and laud his holy Name.
5 For why the goodness of the Lord
for evermore doth reign,
From age to age throughout the world,
his truth doth still remain.

PSALM CI. N.

I Mercy will and Judgment sing,
O Lord God, unto thee,
2 O let me understand the ways
that good and holy be.
Within my house I'll daily walk
with heart pure and upright:
3 And I no kind of wicked thing
will set before my sight.
I hate their works that fall away,
they shall not cleave to me:
4 From me shall part ye froward heart,
none evil will I see.
5 Him I'll destroy that slandereth
his neighbour privily,
The lofty heart I cannot bear,
nor him that looketh high.
6 Mine eyes shall be on them within
the land that faithful be,
In perfect way who walketh, shall
be servant unto me.
7 I will no guileful person have
within my house to dwell,
And in my presence he shall not
remain that lies doth tell.
8 Betimes I will destroy even all
the wicked of the Land;
That I may from Gods City cut,
the wicked workers hand.

PSAL. CII. N.

HEar thou my prayer, O Lord, let
my cry come unto thee,
2 In time of trouble do not hide
thy face away from me.
3 Incline thine ear to me, make haste
to hear me when I call,
For as the smoak doth fade, so do
my days consume and fall.
4 And as an hearth my bones are burnt,
my heart is smitten dead,
And withers like the Grass, that I
forget to eat my bread.
5 By reason of my groaning voice,
my bones cleave to my skin,
6 As Pelican in wilderness,
such case now am I in.

7 And as an Owl in desert is,
so I am such an one,
I watch, and as the Sparrow on
the house top, am alone.
8 Lo, daily in reproachful wise,
my foes they do me scorn,
And them that do against me rage,
against me they have sworn.
9 Surely with ashes as with bread,
my hunger I have fill'd,
And mingled have my drink with tears
that from mine eyes have still'd.
10 Because of thy displeasure Lord,
thy wrath and thy disdain,
For thou hast lifted me aloft,
and cast me down again.
11 The dayes wherein I pass my life,
are like the fleeting shade:
And I am withered like the grass,
that soon away doth fade.
12 But thou O Lord for ever dost
remain in steady place:
And thy remembrance ever doth
abide from race to race.

The second Part.

13 Thou wilt arise, and mercy thou
to Sion wilt extend:
The time of Mercy, now the time
foreset is come to end.
14 For in the very stones thereof
thy servants do delight:
And on the dust thereof they have
compassion in their sight.
15 Then shall the heathen people fear
the Lords most holy name:
And all the Kings on earth shall dread,
thy glory and thy fame.
16 Then when the Lord ſ mighty God
again shall Sion rear:
And then when he most nobly in
his glory shall appear.
17 To prayer of the poor desolate,
when he himself shall bend:
When he shall not disdain unto
their prayers for to attend.
18 This shall be written for the age
that after shall succeed:
The people that are yet unborn
the Lord's renown shall spread.
19 From his high Sanctuary he
hath looked down below:
And out of heav'n most high he hath
beheld the earth also.
20 That of the mourning captive he
might hear the woful cry:
And that he might deliver those
that were condemn'd to die.
21 That they in Sion may declare
the Lords most holy name:
And in Jerusalem set forth
the praises of the same.
22 Then when the people of the land
and kingdom, with accord,
Shall be assembled to perform
their service to the Lord.

The third Part.

23 My former force of strength he
abated in the way:
And shorter he did cut my days;
thus I therefore did say:
24 My God, in midſt of all my days
now take me not away:
Thy years endure eternally,
and never do decay.
25 Thou the foundations of the earth
before all time hast laid:
The heav'ns also, they are the work
which thine own hands have made:
26 They all shall perish and decay,
but thou remainest still:
And they shall all in time wax old,
even as a garment will.
27 Thou as a garment shalt them
and changed shall they be: (change
But thou dost still abide the same,
thy years do never flee.
28 The children of thy servants shall
continually endure:
And in thy sight their happy seed
for ever shall stand sure.

PSAL. CIII. T. S.

MY soul give laud unto the Lord,
my spirit do the same:
And all the secrets of my heart,
praise ye his holy Name.
2 Give thanks to God for all his gifts
shew not thy self unkind,
And forget not his benefits
to keep out of thy mind.
3 That gave thee pardon for thy faults,
and thee restor'd again,
From all thy weak and frail disease;
and heal'd thee of thy pain.
4 That did redeem thy life from death;
from which thou couldst not flee:
His mercy and compassion both
he did extend to thee.
5 That fill'd with goodness thy desire
and did prolong thy youth:
Like as the Eagle casts her bill,
whereby her age renew'th.
6 The Lord with justice doth repay
all such as be oppress:
So that their suffrings & their wrong
are turned to the best.
7 His ways and his commandments all
to Moses he did shew:
His counsels and his valiant acts
the Israelites did know.
The Lord is kind and merciful
when sinners do him grieve: Th'

The flowest to conceive a wrath,
and readiest to forgive.
9 He chides not us continually,
though we be full of strife:
Nor keeps our faults in memory,
for all our sinful life.
10 Nor yet according to our sins
the Lord doth us regard:
And after our iniquities
he doth not us reward.
11 But as the space is wondrous great
'twixt earth and heaven above:
So is his goodness much more large
to them that do him love.
12 God doth remove our sins from us,
and our offences all.
As far as the Sun-rising is
full distant from his fall.

The second Part.

13 And look what pity parents dear
unto their children bear:
Like pity beareth God to such
as worship him in fear. (shape,
14 The Lord that made us, knows our
our mold and fashion just:
How weak and frail our nature is
and how we are but dust.
15 And how the time of mortal men
is like the with'ring hay:
Or like the flower right fair in field
that fades full soon away.
16 Whose gloss & beauty stormy winds
do utterly disgrace:
And make that after their assaults
such blossoms have no place.
17 But yet the goodness of the Lord
with his shall ever stand:
Their childrens children do receive
his righteousness at hand.
18 I mean, which keep his covenant
With all their whole desire:
And not forget to do the thing
that he doth them require.
19 The heavens most high are made the
and foot-stool of the Lord: (seat
And by his power imperial
he governs all the world.
20 Ye Angels great in power
praise ye and bless the Lord:
Which to obey and do his will,
immediately accord.
21 Ye noble host and ministers
cease not to laud him still:
Which ready are to execute
his pleasure and his will.
22 Yea all his Works in every place
praise ye his holy Name:
My thankful heart, my mind, and soul,
praise ye also the same.

PSAL. CIV. W. S.

MY soul, praise the Lord,
speak good of his Name:
O Lord our great God,
how dost thou appear!
So passing in glory
that great is thy fame:
Honour and Majesty
in thee shine most clear.
2 With light as a robe
thou hast thy self clad:
Whereby all the earth
thy greatness may see.
The heaven in such sort
thou also hast spread,
That it to a curtain
compared may be.
3 His chamber-beams He
in the clouds full sure
Which as his chariots,
are made him to bear:
And there with much swiftness
his course doth endure,
Upon the wings riding
of winds in the air.
4 He maketh his spirits
as Heralds to go:
And lightnings to serve,
we see also prest:
His will to accomplish,
they run to and fro,
To save or consume things,
as seemeth him best.
5 He grounded the earth
so firmly and fast,
That it once to move
none shall have such power;
6 The deep a fair covering
for it made thou hast:
Which by his own nature
the hills would devour.
7 But at thy rebuke
the waters do flie:
And so give due place
thy word to obey:
At thy voice of thunder
so fearful they be:
That in their great raging
they hast soon away.
8 The mountains full high
they then up ascend
If thou dost but speak,
thy word they fulfill:
So likewise the vallies
most quickly descend.
Where thou them appointest
main they do still.
9 Their bounds thou hast set,
how far they shall run?

to that in their rage
not that pass they can:
For God hath appointed
they shall not return
The earth to destroy more,
which made was for man.

The second Part.

10 He sendeth the springs
to strong streams or lakes
Which run do full swift
among the huge hills,
11 Where both the wild asses
their thirst oft times slakes
And beasts of the mountains
thereof drink their fills.
12 By these pleasant springs
of fountains full fair,
The fowls of the Air
abide shall and dwell:
Who moved by nature
to hop here and there,
Among the green branches
their songs shall excel.
13 The mountains so moist,
the clouds he doth use:
The earth with his works
is wholly repleat.
14 So as the brute cattel
he doth not refuse:
But grass doth provide them,
and herb for mans meat.
15 Yea bread, wine, and oyl
he made for mans sake:
His face to refresh,
and heart to make strong.
16 The Cedars of Liban
this great Lord did make:
Which trees he doth nourish
that grow up so long.
17 In these may birds build,
and make their nests:
In fir-trees the Storks
remain and abide.
18 The high hills are succours
for wild goats to rest:
Also the Rocks stony
for Conies to hide.
19 The Moon then is set
her seasons to run:
The dayes from the night
thereby to discern:
And by the descending
also of the Sun,
The cold from heat alway
thereby we do learn.
20 When darkness doth come
by Gods will and power:
Then creep forth do all
the beasts of the wood.
21 The Lions range roaring,
their prey to devour:
But yet it is thou Lord,
which giv'st them food.
22 As soon as the Sun
is up, they retire;
To couch in their dens,
then are they full fain:
23 That man to his work may,
as right doth require:
Till night come and call him
to take rest again.

The third Part.

24 How sundry O Lord,
are all thy works found?
With wisdom full great
they are indeed wrought:
So that the whole world
of thy praise doth sound:
And as for thy riches,
they pass all mens thought.
25 So is the great sea,
which large is and broad:
Where things that creep swarm,
and beasts of each sort.
26 There both mighty ships sail,
and fowl lie at road:
The Whale huge and monstrous
there also doth sport.
27 All things on thee wait,
thou dost them relieve,
And thou in due time
full well dost them feed.
28 Now when it doth please thee
the same for to give;
They gather full gladly
those things which they need:
Thou openest thy hand,
and they find such grace,
That they with good things,
are filled we see.
29 But sore are they troubled,
if thou turn thy face,
For if thou their breath take,
vile dust then they be.
30 Again when thy Spirit
from thee doth proceed,
All things to appoint,
and what shall ensue,
Then are they created
as thou hast decreed:
And dost by thy goodnes
the dry earth renew.
31 The praise of the Lord
for ever shall last,
Who may in his works
by right well rejoyce.
32 His look can the earth make
to tremble full fast;

And likewise the mountains
to smoak at his voice.
33 To this Lord and God
sing will I always,
So long as I live,
my God praise will I,
34 Then am I most certain
my words shall him please;
I will rejoyce in him,
to him will I cry.
35 The sinners, O Lord,
consume in thine ire,
Also the perverse,
them root out with shame.
But as for my soul now
let it still desire,
And say with the faithful,
praise ye the Lords Name.

PSAL. CV.

GIve praises unto God the Lord,
and call upon his Name,
Among the people all declare
his works to spread his fame.
2 Sing joyfully unto the Lord,
yea, sing unto him praise:
And talk of all his wondrous works
that he hath wrought always.
3 In honour of his holy Name
rejoyce with one accord,
And let the heart also be glad
of them that seek the Lord.
4 Seek ye the Lord, & seek § strength
of his eternal might,
Seek his face continually,
and presence of his sight.
5 The wondrous works w he hath done
keep still in mindful heart,
Let not the judgments of his mouth
out of your mind depart.
6 Ye that of faithful Abraham
his servants are the seed;
Ye his elect, the children that
of Jacob do proceed.
7 For why? 'tis he alone that is
the mighty Lord our God,
And his most righteous judgments are
through all the earth abroad.
8 His promise and his covenant
which he hath made to his,
He hath remembred evermore
to thousands of degrees.

The second Part.

9 The Covenant which he hath made
with Abraham long ago,
And faithful oath which he hath sworn
to Isaac also,
10 And did appoint it for a law,
that Jacob should obey
And for eternal covenant
to Israel alway.
11 When thus he said, Lo, I to you
all Canaan Land will give,
The lot of your Inheritance,
wherein your seed shall live.
12 Altho the number at that time
did very small appear,
Yea very small, and in the land
they then but strangers were.
13 While yet they walk'd from land to land
without a sure abode, (land
And while from sundry Kingdoms [illegible]
did wander all abroad.
14 Yet wrong at no oppressors hand
he suffered them to take,
But even the great and mighty Kings
reproved for their sake.
15 And thus he said, Touch ye not those
that mine anointed be,
Nor do the Prophets any harm
that do pertain to me.
16 He call'd a dearth upon the land,
of bread destroy'd the store,
But yet against the time of need
did send a man before.

The third Part.

17 Even Joseph & had once been sold
to live a slave in woe,
Whose feet they hurt in stocks, whose
the Iron soul pierc'd into. (soul
18 Until the time came when his cause
was known apparently,
The mighty word of God the Lord
his faultless truth did try.
19 The King sent and deliver'd him
from prison where he was,
20 The ruler of the people then
did freely let him pass.
21 And over all his house he made
him Lord to bear the sway,
And of his substance made him have
the rule and all the stay.
22 That he might to his will inform
the Princes of the Land,
And wisdom teach his Senatours
rightly to understand.
23 Then into the Egyptian Land
came Israel also,
And Jacob in the land of Ham
did sojourn too and fro.
24 His people he exceedingly
in number made to flow,
And over all their enemies
in strength he made them grow.

25 Whose

45 Whose heart he turned † with hate
they did his people treat:
And did his Servants wrongfully
abuse with false deceit.

The fourth Part.

46 His faithful servant Moses then
and Aaron whom he chose,
He did command to go to them,
his message to disclose.
47 His wonderful and mighty signs
among them he did show:
And wonders in the land of Ham
then did they work also.
48 Darkness he sent, and made it dark
instead of brighter day,
And his commission and his word
they did not disobey.
49 He turn'd their waters into blood,
and slew their fishes slay:
50 Their land brought frogs even in †
where their King Pharaoh lay. (place
51 He spake & at his voice there came
great swarms of noisom flies,
And all the quarters of the land
were fill'd with crawling lice.
52 He gave them cold and stony hail
instead of milder rain,
And fiery flames within their land
he sent unto their pain.
53 He smote their vines and all the
whereon their figs did grow, (trees
And all the trees within their coasts
also did overthrow.
54 He spake, then Caterpillers did
and Grashoppers abound:
55 Eating the grass in all their land
and fruit of all their ground.

The fifth Part.

56 The first-begotten in their land
with death did likewise smite:
Yea, the beginning and first fruit
of all their strength and might.
57 With gold & silver caused them
from Egypt land to pass.
And in the numbers of their tribes
no feeble one there was.
58 Egypt was glad and joyful then
when they did thence depart:
For terror and the fear of them
was fall'n upon their heart.
59 To throw them from the parching
a cloud he did display: (heat
And fire he sent to give them light,
when night had hid the day.
60 They asked and he caused Quails
to rain at their request:
And fully with the bread of heaven
their hunger he repressed:
61 He opened the stony rock,
and waters gushed out:
Also the dry and parched ground
like rivers ran about.
62 For of his holy cov'nant he
was mindful evermore:
Which to his servant Abraham
he plighted long before.
63 He brought his people forth with
and his elect with joy, (mirth
Out of the cruel land where they
had liv'd in great annoy.
64 And of the heathen men he gave
to them the fruitful lands:
The labours of the people did
they take into their hands.
65 That they his holy statutes might
observe for evermore:
And faithfully obey his Laws,
praise ye the Lord therefore.

PSAL. CVI. N.

1 PRaise ye the Lord, for he is good,
his mercy lasts alway:
2 Who can express his noble acts,
or all his praise display?
3 They blessed are † Judgment keep
and justly do alway:
4 With favour of thy people (Lord)
remember me I pray.
And with thy saving health (O Lord)
vouchsafe to visit me:
5 That I the great felicity
of thine elect may see,
And with thy peoples joy I may
a joyful mind possess:
And may with thine inheritance
a chearful heart express.
6 Both we, and our forefathers all
have sinned every one:
We have committed wickedness,
and very lewdly done.
7 The wonders great † thou (O Lord)
hast done in Egypt land:
Our fathers tho they saw them all
yet did not understand.
Nor they thy mercies multitude
did keep in thankful mind:
But at the sea, yea the red-sea,
rebelled most unkind.
8 Nevertheless he saved them
for honour of his Name:
That he might make his power known
and spread abroad his fame,

9 The

9 The red-sea he did then rebuke,
and forthwith it was dry'd:
And as in wilderness, so through
the deep he did them guide,
10 He sav'd them from the cruel hand
of their despiteful foe.
And from their enemies he did
deliver them also.

The second Part.

11 The waters did them overwhelm,
not one was left alive:
12 Then they believ'd his word, & praise
in song they did him give.
13 But very soon unthankfully
his works they clean forgat:
And for his counsel and his will
they did neglect to wait.
14 But sinned in the wilderness,
with lond and greedy lust:
And in the desert tempted God,
the stay of all their trust.
15 Who then their wanton minds desire
did suffer them to have:
But wasting leanness therewithal
into their souls he gave.
16 Then when they lodged in their tents,
at Moses they did grutch:
Aaron the holy of the Lord
they also envy'd much.
17 Therefore the earth did open wide
and Dathan did devour:
And all Abirams company
did cover in that hour.
18 In their assembly kindled was
a hot consuming fire:
And wasting flame did then burn up
the wicked in his ire.
19 Upon the hill of Horeb they
an Idol calf did frame:
And there the molten image they
did worship of the same.
20 Thus to the likeness of a Calf,
which feedeth on the grass,
They turned all their glory, and
their honour did deface.
21 And God their only Saviour
unthankfully forgot:
Which many great and mighty things
in Egypt had wrought.

The third Part.

22 And in the land of Ham for them
most wondrous works had done:
And by the red-sea dreadful things
performed long agone.
23 Therefore because they shewed
forgetful and unkind [themselves
To bring destruction on them all
he purpos'd in his mind.
Had not his chosen Moses stood
before him in the way,
To turn away his wrath, lest he
should them destroy and slay.
24 They did despise the pleasant land,
that he to them did give:
Yea and the words that he had spoke
they did no whit believe.
25 But in their tents with grudging
they wickedly repin'd: (heart
Nor to the voice of God the Lord
did give an hearkning mind.
26 Therefore against them lifted he
his strong revenging hand:
Them to destroy in wilderness,
ere they should see the land,
27 And to destroy their seed among
the nations with his rod:
And through the kingdoms of the world
to scatter them abroad.
28 To Baal-Peor they did joyn,
themselves most wickedly:
The sacrifices of the dead
eating most greedily.
29 Thus they with their inventions
his anger did provoke:
And in his sore inkindled wrath
the plague upon them broke.
30 But Phineas stood up with zeal
the sinners vile to slay:
And Judgment he did execute,
and then the plague did stay.

The fourth Part.

31 It was imputed unto him
for righteousness that day:
And from thenceforth so counted is
from race to race alway.
32 At waters called Meribah
they did him angry make:
Yea, so far forth, that Moses then
was punish'd for their sake.
33 Because they vex'd his spirit so,
that in impatient heat
His lips spake unadvisedly,
his fervour was so great.
34 Nor as the Lord commanded them
did they the people slay:
35 But were among the heathen mix'd
and learn'd their wicked way.
36 They did their idols serve, & was
their ruine and decay: (they
37 To fiends their sons and daughters
did offer up and slay.

38 Yea

Yea with unkindly murd'ring knife
the guiltless blood they spilt:
Yea, their own sons & daughters blood,
without all cause of guilt.
Whom they to Canaans Idols then
offer'd with wicked hand:
And so with blood of innocents
defiled was the land.
39 Thus were they stained with § works
of their own filthy way:
And with their own inventions
a whoring went astray.
40 Therefore against his people was
his anger kindled sore:
And even his own inheritance
he did abhor therefore.
41 Into the hands of heathen man
he gave them for a prey:
And made their foes their Lords, § (whom they
were forced to obey.

The fifth Part.

42 Yea and their hatefull enemies
oppress them in the land:
And they were humbly made to stoop
as subjects to their hand.
43 Full oftentimes from thrall had he
deliver'd them before:
But with their counsels they to wrath
provok'd him evermore.
Therefore they by their wickedness
were brought full low to lie:
44 Yet when he saw them in distress
he hearkned to their cry.
45 He call'd to mind his covenant
which he to them had swore:
And by his mercies multitude
repented him therefore.
46 And favour he them made to find
before the sight of those
That led them captive from their land
though they had been their foes.
47 Save us O Lord that art our God,
save us (O Lord) we pray,
And from among the heathen folk
Lord gather us away,
48 That we may triumph and rejoyce
in thy most holy Name:
That we may glory in thy praise
and sounding of thy fame.
49 The Lord the God of Israel
be blest for evermore:
Let all the people say, Amen.
Praise ye the Lord therefore.

PSAL. CVII. W. E.

GIve thanks unto the Lord our God,
for gracious is he:
And that his mercy hath no end
all mortal men may see.
2 Such as the Lord redeemed hath,
with thanks shall praise his Name:
And shew how they from foes were freed
and how he wrought the same.
3 He gather'd them forth of the lands
that lay so far about:
From East to West, from North to South
his hand did find them out.
4 They wandred in the wilderness,
and strayed from the way,
And found no city where to dwell,
that serve might for their stay.
5 Whose thirst & hunger was so great,
in these desarts so void:
That faintness them assaulted, and
their souls greatly annoy'd.
6 Then did they cry in their distress
unto the Lord for aid,
Who did remove their troublous state
according as they prai'd.
7 And by § way which was most right,
he led them like a guide,
That they might to their city go,
and there also abide.
8 Let men therefore before the Lord
confess his goodness then,
And shew the wonders that he doth
before the sons of men.
9 For he their empty soul sustain'd § whom thirst had made to faint,
The hungry soul with goodness fed,
and heard their sad complaint.
10 Such as do dwell in darkness deep,
where they on death do wait:
Fast bound to bear such troublous
as iron chains do threat. (storms

The second Part.

11 Because against the words of God
they proudly did rebel:
Esteeming light his counsels high,
which do so far excel.
12 But when he humbled them full low,
they then fell down with grief:
And none was found that could them
or give them some relief. (help,
13 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state
according as they pray'd (out
14 For he from darkness brought them
and from death dreadful shade.

PSAL. (Burstin)

Burſting with force the iron bands
which them before did hide.
15 Let men therefore before the Lord
confeſs his kindneſs then,
And ſhew the wonders that he doth
before the ſons of men.
16 For he threw down § gates of braſs
with ſtrong and mighty hand:
The iron bars in ſunder brake,
nothing could him withſtand.
17 The foolish folk great plagues do feel
by reaſon of their ſin:
And for the great tranſgreſſion
which they continue in.
18 Their ſoul abhorr'd all ſorts of meat,
no reliſh they could have:
Whereby death had them almoſt brought
unto the very grave.
19 Then did they cry in their diſtreſs
unto the Lord for aid,
Who did remove their troublous ſtate
according as they pray'd.
20 For then he ſent to them his word
which health did ſoon reſtore,
And brought them from thoſe dangers deep
wherein they were before.

The third Part.

21 Let men therefore before the Lord
confeſs his kindneſs then,
And ſhew the wonders that he doth
before the ſons of men.
22 And let them offer ſacrifice
to him moſt thankfully:
And ſpeak of all his wondrous works
with gladneſs and with joy.
23 Such as in ſhips and brittle barks
into the ſeas deſcend,
Their merchandiſe through fearful floods
to compaſs and to end:
24 Thoſe men are forced to behold
the Lords works what they be,
And in the dangerous Deep the ſame,
moſt marvellous they ſee.
25 For at his Word the ſtormy wind
ariſeth in a rage,
And ſtirreth up the ſurges ſo,
that nought can them aſſwage.
26 Then are they lifted up ſo high,
the clouds they ſeem to gain,
And plunging down the depth until
their ſouls conſume with pain.
27 And like a drunkard to and fro
now here now there they reel,
At men who had their reaſon loſt
and had no ſenſe to feel.
28 Then did they cry in their diſtreſs
unto the Lord for aid,
Who did remove their troublous ſtate
according as they pray'd.
29 For with his word § Lord doth make
the ſturdy ſtorms to ceaſe,
So that the waves from their great rage
are brought to reſt and peace.
30 Then are they glad when reſt is come
which they ſo much did crave,
And to the haven by him are brought,
which they ſo fain would have.

The fourth Part.

31 Let men therefore before the Lord
confeſs his kindneſs then,
And ſhew the Wonders that he doth
before the ſons of men.
32 Let them in preſence of the folk
with praiſe extol his Name:
And where the Elders do convent,
there let them do the ſame.
33 The wilderneſs he often makes
with waters to abound:
And water-ſprings he often turns
to dry and parched ground.
34 A fruitful land with pleaſures deckt
full barren doth he make:
When on their ſins that dwell therein
he doth juſt vengeance take.
35 Again the wilderneſs full rude
he maketh fruit to bear,
With pleaſant ſprings of waters clear
though none before were there.
36 Wherein ſuch hungry ſouls are ſet,
as he doth freely chuſe:
That they a City might them build,
to dwell in for their uſe.
37 That they may ſow their pleaſant
and vineyards alſo plant, (Land
To yield them fruit of ſuch increaſe,
that they may have no want.
38 They multiply exceedingly,
the Lord doth' leſs them ſo:
Who alſo maketh the brute beaſts
in numbers great to grow.
39 But when § faithful are brought low
by the oppreſſors ſtout:
Diminiſhing through many plagues
that compaſs them about.
40 Then doth he Princes bring to ſhame
which did them ſore oppreſs:
And likewiſe cauſed them to err
within the wilderneſs.
41 But yet the poor he raiſeth up
out of his troubles deep:
And oft times doth his train augment
much like a flock of ſheep.
42 The righteous ſhall behold this fight
and alſo much rejoyce:

Whereas the wicked and perverſe
with grief ſhall ſtop their voice.
43 But who is wiſe, that now full well
he may theſe things record?
For certainly ſuch ſhall perceive
the kindneſs of the Lord.

PSAL. CVIII. J. H.

O God, my heart prepared is,
my tongue is likewiſe ſo:
I will advance my voice in ſong,
that I thy praiſe may ſhow.
2 Awake my viol and my harp,
ſweet melody to make:
And in the morning I my ſelf
right early will awake.
3 By me among the people Lord,
ſtill praiſed ſhalt thou be:
And I among the heathen folk
will praiſe ſing to thee:
4 becauſe thy mercy doth aſcend
above the heavens high:
Alſo thy truth doth reach the clouds
within the lofty ſky.
5 Above the ſtarry heavens high
exalt thy ſelf, O God:
Diſplay likewiſe upon the earth
thy glory all abroad,
6 That thy dearly beloved may
be ſet at liberty:
Help, O my God, with thy right hand,
and hearken unto me.
7 God in his holineſs hath ſpoke,
wherefore my joys abound:
Sichem I will divide, and mete
the vale of Succoths ground.
8 And Gilead ſhall be mine own,
Manaſſes mine ſhall be,
My head-ſtrength Ephraim, and law
ſhall Judah give for me.
9 Moab my waſh-pot, and my ſhoe,
on Edom will I throw:
Upon the land of Paleſtine
in triumph will I go.
10 Who to the City ſtrong ſhall be
leader and guide to me?
Alſo by whom to Edoms land
conveyed ſhall I be?
11 Is it not thou O Lord which late
hadſt us forſaken quite?
And thou alſo, which with our hoſts
didſt not go forth to fight?
12 Give us O Lord thy ſaving aid
when troubles do aſſail:
For all the help of man is vain,
and can no whit avail.
13 Through God we ſhall do valiant
and worthy of renown;
He ſhall ſubdue our enemies,
yea, he ſhall tread them down.

PSAL. CIX. N.

IN ſpeechleſs ſilence do not hold
O God thy tongue always:
Even thou, O Lord, becauſe thou art
the God of all my praiſe.
2 The wicked and the guileful mouths
on me diſcloſed be:
And they with falſe and lying tongues
have ſpoken unto me.
3 They did beſet me round about
with words of hateful ſpite:
Without all cauſe of my deſert
againſt me they did fight.
4 For my good will they were my foes
then I began to pray:
5 My good with ill, my friendſhip
with hate they did repay.
6 Set thou the wicked over him,
to have the upper hand:
At his right hand, Lord, ſuffer thou
his hateful foe to ſtand.
7 When he is judged, let him then
condemned be therein:
And let the pray'r that he doth make,
be turned into ſin.
8 Few be his days, his charge alſo
let thou another take:
9 His children let be fatherleſs,
his wife a widow make.
10 Let his off-ſpring be vagabonds,
and ever beg their bread:
In places deſolate and waſte,
let them ſeek to be fed.
11 Let covetous extortioners
get all his goods in ſhare:
And let the ſtrangers ſpoil the fruit
of all his toil before.
12 Let there be none to pity him,
let there be none at all
That on his children fatherleſs
will let their mercy fall.

The ſecond Part.

13 Let his poſterity be quite
deſtroy'd, and never breed:
Their name out-blotted in the age
that after ſhall ſucceed.
14 Let not his fathers wickedneſs
from Gods remembrance fall:
And never let his mothers ſin
be done away at all.
15 But in the preſence of the Lord
let them for ever ſtay:
That from the earth their memory
he may cut clean away.

16 Since mercy he forgot to shew,
but did pursue with spight
The troubled man, and sought to slay
the wofull hearted wight.
17 As he did curse my love, it shall
happen unto him so:
And as he did not blessing love,
far from him it shall go.
18 As he with cursing clad himself
so it like water shall
Enter his Bowels, and like oyl
into his bones shall fall.
19 As garment let it be to him
to cover him withal:
And as a girdle wherewith he
always be girded shall.
20 Let this be the reward from God,
of him that is my foe:
Yea, and of those that evil speak
against my soul also.
21 But thou, O Lord, that art my God,
deal graciously with me:
Deliver me for thy Names sake,
for great thy mercies be.
22 Because in depth of great distress
I needy am and poor;
Also within my pained breast
my heart is wounded sore:

The third Part.

23 Even so do I depart away,
as shade declining shade:
And as the Grashopper, so I
am shaken off and fade.
24 With fasting long from needful food
my knees enfeebled are:
And all the fatness of my flesh
is gone with grief and care.
25 And I also a vile reproach
to them am made to be:
And they that did upon me look,
did shake their heads at me.
26 Therefore, O God, my Saviour,
mine aid and succour be:
According to thy mercies great,
save and deliver me.
27 And they shall know thereby, if this,
is thy most mighty hand:
And if 'tis thou that hast it done,
they well shall understand.
28 Although they curse with spite, yet
shalt bless with loving voice: (thou
When they rise up and come to shame,
thy servant shall rejoyce.
29 Let them with shame be cloathed all
that are mine enemies:
And with confusion as a cloke
be covered likewise.
30 But greatly I will with my mouth
give thanks unto the Lord
And I among the multitude
his praises will record.
31 For he with help at his right hand
will stand the poor man by:
To save him from the man that would
condemn his soul to die.

PSALM CX. N.

THE Lord did say unto my Lord
sit thou on my right hand:
Till I have made thy foes, a stool
whereon thy feet shall stand.
2 The Lord shall out of Sion send
the Scepter of thy might:
Amidst thy mortal foes be thou
the ruler in their sight.
3 And in the day on which thy reign
and power they shall see:
Then hereby free will-offerings shall
the people offer thee:
Yea with an holy worshipping
then shall they offer all:
Thy birtha-dew is the dew that doth
from womb of morning fall.
4 The Lord hath sworn & never will
repent what he doth say:
By th' order of Melchisedeck,
thou art a Priest alway.
5 The Lord thy God on thy right hand
that standeth for thy stay,
Shall wound for thee the stately Kings
upon his wrathful day.
6 The heathen he shall judge, and fill
the place with bodies dead:
And over divers countries shall
in sunder smite the head:
7 And he shall drink out of the brook
that runneth in the way:
Wherefore he shall lift up on high
his royal head that day,

PSAL CXI. N.

WIth heart I do accord,
to praise and laud the Lord
In presence of the just.
2 For great his works are found,
To search them such are bound,
as do him love and trust.
3 His works are glorious,
Also his righteousness
It doth endure for ever.
4 His wondrous works he would
We still remember should:
His mercy faileth never,

5 And

5 Such as to him love bear,
A portion full fair
He hath up for them laid,
For this they shall well find,
He will them have in mind,
and keep them as he said,
6 For he did not disdain
His works to shew them plain,
By lightnings and by thunders:
When he the heathens land
Did give into their hand,
Where they beheld his wonders.
7 Of all his works ensu'th
Both Judgment right and truth,
Whereto his statutes tend:
8 They are decreed sure
For ever to endure
Which equity doth end.
Redemption he gave
His people for to save:
9 And hath also required,
His promise not to fail,
But always to prevail;
His holy Name be feared.
10 Whoso with heart full fain
True wisdom would attain,
The Lord fear and obey:
Such as his laws do keep
Shall knowledge have full deep,
His praise shall last alway.

PSAL. CXII. W. K.

THe man is blest that God doth fear,
And that his law doth love indeed.
2 His seed on earth God will uprear,
And bless such as from him proceed.
3 His house with riches he will fill,
His righteousness endure shall still.
4 Unto the righteous doth arise
In trouble Joy, in darkness light:
Compassion is in his eyes,
And mercy always in his sight.
5 Yea, pity moveth him to lend (pend.
He doth with Judgment things ex-
6 And surely shall never fail,
For in remembrance had is he:
7 Nor tidings ill his mind assail,
Who in the Lord sure hope doth see.
8 His heart is firm, his fear is past,
For he shall see his foes down cast.
9 He did well for the poor provide,
His righteousness shall still remain
And his estate with praise abide,
Which wicked men behold with pain
10 Yea, gnash their teeth thereat shall they
And so consume and melt away.

PSAL. CXIII. W. K.

YE children which do serve § Lord,
Praise ye his Name with one accord;
2 Yea blessed be always his Name,
3 Who from the rising of the Sun,
Till it return where it begun,
Is to be praised with great fame.
4 The Lord all people doth surmount,
As for his glory we may count,
Above the heavens high to be.
5 With God § Lord who may compass
Whose dwellings in the heavens are
Of such great power and force is he;
6 He doth abase himself we know,
Things to behold on earth below,
and also in heaven above.
7 The needy out of dust to draw,
Also the poor which help none saw,
His only mercy did him move.
8 And so himset in high degree,
With Princes of great dignity,
That rule his people with great fame;
9 The barren he doth make to bear,
And with great Joy her fruit do rear:
Therefore praise ye his holy Name.

PSAL. CXIV. W. W.

WHen Israel by Gods command
from Pharaohs land was bent,
And Jacobs house the strangers left,
and in the same train went.
2 In Judah God his glory shew'd,
his holiness most bright:
So did the Israelites declare
his kingdom, power, and migh
3 The sea it saw, and suddenly
as all amaz'd did flee:
The roaring streams of Jordans flood
gave back immediately.
4 As Rams afraid the mountains skipt,
their strength did them forsake:
And as the silly trembling Lambs
their tops did beat and shake.
5 What ailed thee, O sea, that thou,
so suddenly did'st flee?
Ye rolling waves of Jordans flood,
why turn'd ye so swiftly?
6 Ye mountains, even as Rams afraid,
why did your strength so shake?
Why did your tops as trembling Lambs
for fear quiver and quake:
7 O earth confess thy Sovereign Lord,
and dread his mighty hand:
Before the face of Jacobs God,
fear ye both sea and land.

8 I mean § God which from hard rocks
doth cause floods to appear:
And from the stony flint doth send
fountains of waters clear.

PSAL. CXV. N.

NOt unto us, Lord, not to us,
but to thy name give praise,
Both for thy mercy and thy truth,
that are in thee always.
2 Why shall the heathen scorners say
where is their God become?
3 Our God he is in heaven, and what
he will'd, that hath he done.
4 Their dols silver are, and gold,
works of mens hands they be:
5 They have a mouth & do not speak;
and eyes but do not see: (heads,
6 And they have ears joyn'd to their
but do not hear at all:
Noses also they formed have,
but not to smell withal.
7 And hands they have, but handle not;
and feet, but cannot go:
A throat they have, yet through § same
they make no sound to blow.
8 They and their makers are alike,
and those whose trust they be:
9 O Israel trust in the Lord,
thy help and shield is he.
10 O Aarons house trust in the Lord,
that still defendeth thee:
11 Yee that do fear him, trust in him,
your sure defence is he.
12 The Lord hath mindful been of us,
and will us bless also:
On Israel and on Aarons house,
his blessings he will show.
13 Them that be fearers of the Lord,
the Lord will bless them all:
Yea, he will bless them every one,
the great and also small.
14 To you alway the living Lord
will multiply his grace:
And also to the children that
shall follow of your race.
15 Ye are the blessed of the Lord,
even of the Lord most high:
Which both the heav'n and earth did
and fix immoveably. (make,
16 The heav'ns, yea, the highest heav'n
belong unto the Lord:
The earth unto the sons of men,
he gave of free accord:
17 They § be dead do not with praise
set forth the Lords renown:
Nor any that into the place,
of silence do go down.
18 But we will praise § Lord our God
henceforth for evermore;
He only worthy is of praise,
Praise ye the Lord therefore.

PSAL. CXVI. N.

I Love the Lord, because my voice
and prayer heard hath he:
2 I'll ever call on him, because
he bow'd his ear to me.
3 Even when the snares of cruel death
about befet me round:
When pains of hell me caught & when
I wo and sorrow found.
4 Upon the Name of God my Lord
then did I call, and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.
5 The Lord is very merciful,
and just he is also:
And in our God compassion
doth plentifully flow.
6 The Lord in safety doth preserve
all those that simple be:
I was in woful misery,
and he delivered me.
7 And now my soul, since thou art safe,
return unto thy rest:
For largely, lo, the Lord to thee
his bounty hath expreſt.
8 Because thou hast delivered
my soul from deadly thrall:
My moisned eyes from mournful tears,
my sliding feet from fall.
9 Before the Lord I in the land
of life will walk therefore:
10 I did believe, therefore I spake
for I was troubled sore.

The second Part.

11 I said in my distress and fear
that all men lyars be:
12 What shall I pay the Lord for all
his benefits to me?
13 The wholsom cup of saving health
I thankfully will take:
And on the Lords Name I will call,
when I my prayers make.
14 I to the Lord will pay my vows
with joy and great delight:
Even at this very present time
in all his peoples sight:
15 Right dear and precious in his sight,
he always doth esteem
The death of all his holy ones,
what ever men do deem.
16 Thy servant Lord, thy servant I o,
I do my self confess,
Son of thy handmaid: thou hast broke
the bonds of my distress.
17 Therefore I'll offer up to thee
a sacrifice of praise:

And

And I will call upon the Name
of God the Lord always.
18 I to the Lord will pay my vows
within his temple bright,
Even at this very present time
in all his peoples sight.
19 Yea, in the courts of Gods own
and in the midst of thee, (house,
O thou Jerusalem) Therefore
the Lord our God praise ye.

PSAL. CXVII. N.

O All ye nations of the world,
praise ye the Lord always:
And all ye people every where
set forth his noble praise.
2 For great his kindness is to us,
his truth doth not decay:
Therefore praise ye the Lord our
praise ye the Lord alway. (God,

PSAL. CXVIII. N.

O Give ye thanks unto the Lord,
for gracious is he:
Because his mercy doth endure
for ever towards thee.
2 Let Israel confess that his
mercy doth ever dure:
3 Let Aaron's house likewise con-
his mercy's ever sure. (fess
4 Let al. that fear the Lord our
even now confess and say. (God
The mercy of the Lord our God
endureth still alway.
5 In trouble and in heaviness
unto the Lord I cry'd:
Which I wisely heard me at large,
my suit was not deny'd.
6 The Lord himself is on my side,
I will not stand in doubt,
Nor fear what man can do to me,
when God stands me about.
7 The Lord doth take my part with
that help to succour me: (them
Therefore I shall see my desire
upon mine enemy.
8 Better it is to trust in God,
than in man's mortal seed:
9 Or to put confidence in kings
or princes in our need.
10 All nations have enclosed me
and compassed me round:
But in the Name of God shall I
mine enemies confound.
11 They kept me in on every side,
and did me quite surround:
But in ỹ Lord's most mighty Name
I'll cast them to the ground.
12 They came about me all like bees
but in the Lord's great Name
quench their thorns ỹ were on
and will destroy the same. (fire,

The Second Part.

13 They did with force thrust sore
that I indeed might fall: (at me
But through the Lord I found such
ỹ they were vanquisht all. (help
14 The Lord is my defence and
my joy, my mirth, & song: (strength,
He is become for me indeed
a Saviour most strong. (God
15 The right hand of ỹ Lord our
doth bring to pass great things.
He causeth voice of joy and heal h
in righteous men's dwellings.
16 The right hand of ỹ Lord doth
most mighty things to pass: (bring
His hand hath the preeminence,
his force is as it was.
17 I shall not die, but ever live
to utter and declare
The mighty power of the Lord,
his works, and what they are.
18 The Lord himself hath chastened
and hath corrected me: (sore,
But not me given over yet
to death, as ye may see

19 Set open unto me the gates
of truth and righteousness:
That I may enter into them,
the Lords praise to express.
20 This is ỹ gate even of ỹ Lord,
which open shall be set:
For good and righteous men alway
shall enter into it.

The Third Part.

21 I will give thanks to thee, O Lord
and ever will praise thee,
Who hast me heard & art become
a Saviour unto me.
22 The stone w'ere this time a-
the builders was refus'd, (mong
Is now become the corner-stone,
and chiefly to be us'd.
23 This was ỹ mighty work of God
this was the Lord's own facts
And it is wondrous to behold
with eyes that noble act.
24 This is the joyful day indeed,
& God himself hath wrought:
Let us be glad and joy therein
in heart, in mind, and thought.
25 Now help us, Lord, and prosper
we wish with one accord: (us
26 Blessed is he that comes to us
in the Name of the Lord.
27 God is ỹ Lord ỹ shews us light
bind ye therefore with cord
Your sacrifice to the altar,
and give thanks to the Lord.

28 Thou art my God I will confess,
and render thanks to thee:
Thou art my God, and I will praise
thy mercy towards me.
29 O give ye thanks unto the Lord,
for gracious is he:
Because his mercy doth endure
for ever towards me.

PSAL. CXIX W. W.

ALEPH.

BLessed are they that perfect are,
and pure in mind and heart:
Whose lives and conversations
from God's laws never start.
2 Blessed are they that give them-
his statutes to observe: (selves
Seeking ye Lord with all their heart,
and never from him swerve.
3 Doubtless such men go not astray,
nor do no wicked thing,
But stedfastly walk in his way
without any wandring.
4 'Tis thy commandment and thy
that with attentive heed (will,
Thy noble and divine precepts
we learn and keep indeed.
5 O would to God it might thee
my ways so to direct, (please
That I might always keep thy laws,
and never them reject.
6 So should no shame my life attaint,
whilst I thus set mine eyes,
And bend my mind always to muse
on thy sacred decrees.
7 Then will I praise with upright
and magnifie thy Name, (heart,
When I shall learn thy judgments
and likewise prove the same. (just,
8 And wholly will I give my self
to keep thy laws most right:
Forsake me not for ever, Lord,
but shew thy grace and might.

The Second Part. BETH.

9 By what means may a young man
his life learn to amend? (best,
If that he mark & keep thy word,
and therein his time spend.
10 Unfeignedly I have thee sought,
and thus seeking abide:
O never suffer me O Lord,
from thy precepts to slide.
11 Within my heart and secret
thoughts
thy words I have hid still:
That I might not at any time
offend thy godly will.
12 We magnifie thy Name, O Lord,
and praise thee evermore:
Thy statutes of most worthy fame,
Lord teach me therefore.
13 My lips have never ceas'd to
& publish day & night. (preach
The judgments all w̄ did proceed
from thy mouth full of might.
14 Thy testimonies and thy ways
much more my heart rejoyce,
Than all the treasures of the earth
w̄ worldlings make their choice.
15 On thy precepts I will still muse
and thereto frame my talk:
As at a mark, so will I aim
how I thy ways may walk.
16 My only joy shall be so fixt,
and on thy laws so set:
That nothing shall me so far blind
that I thy words forget

The Third Part. GIMEL.

17 Grant to thy servant now such
as may my life prolong: (grace
Thy holy word then will I keep
both in my heart and tongue
18 Mine eyes w̄ were dim and shut
so open and make bright: (eye
That of thy law & wondrous work
I may have the clear sight.
19 I am a stranger in this earth
wandring now here now there
Thy word therefore to me disclose
my footsteps for to clear.
20 My soul is ravisht with desire
and never is at rest: (high
But seeks to know thy judgments
and what may please thee best
21 The proud men and malicious
thou hast destroy'd each one
And cursed are such as do not
thy laws attend upon. (shame
22 Lord, turn from me rebuke and
which wicked men conspire:
For I have kept thy covenants
with zeal as hot as fire.
23 The princes great in council sat
and did against me speak: (
But then thy servant thought how
thy statutes might not break.
24 For why? thy cov'nants are ye
and solace of my heart:
They are my faithful counsellors
from them I'll not depart.

The Fourth Part. DALETH.

25 I am alas, as brought to grave
and almost turn'd to dust:
Restore therefore my life again
as thy promise is just.
26 My ways when I acknowledge
with mercy thou didst hear
Hear now also, and me instruct
thy laws to love and fear.
27 Make me, O Lord, to understand
thy precepts evermore:

The

Then on thy works I'll meditate,
and lay them up in store.
18 My soul I feel so sore oppress,
that it doth melt for grief:
According to thy word therefore
haste, Lord, to send relief.
19 From lying and deceitful ways
let thy grace me defend:
And that I may learn thee to love,
thy holy law me send. (and sure
30 The way of truth both straight
I chosen have and found:
Before me I thy judgements set
which keep me safe and sound.
31 Since then, O Lord, I readily
thy covenants embrace:
Let me therefore have no rebuke
nor check in any case.
32 Then will I run most joyfully
where thy word doth me call:
When thou hast set my heart at
and rid me out of thrall. (large,

The Fifth Part. H E.

33 Instruct me, Lord, in the right
of thy statutes divine: (way
And them to keep unto the end
my heart will I incline.
34 Grant me the knowledge of thy
and I shall it obey: (law,
With heart and mind, and all my
I will it keep alway. (might
35 In the right paths of thy precepts
guide me, Lord, I require:
None other pleasure do I wish,
nor greater thing desire.
36 Incline my heart thy laws to
and cov'nants to embrace: keep,
And from all filthy avarice
Lord, shield me with thy grace.
37 From vain desires and worldly
turn back mine eyes & sights (lusts
Give me the spirit of life & power,
to walk thy ways aright.
38 Confirm thy gracious promise,
which thou hast made to me, Lord,
Which am thy servant, and do love
and fear nothing but thee.
39 Reproach and shame which I do fear,
from me, O Lord, expel:
For thou dost judge with equity,
and therein dost excel.
40 Behold, my hearts desire is bent
thy laws to keep alway:
Lord, strengthen me so with thy
that it perform I may. (grace,

The Sixth Part. V A V

41 Thy mercies great and manifold,
let me obtain O Lord:
Thy saving health let me enjoy,
according to thy word.
42 So shall I stop the slanderous mouth
of lewd men and unjust
For in thy faithful promises,
stands my comfort and trust.
43 The word of truth within my
let ever still be prest: (mouth
For in thy judgments wonderful
my hope doth stand and rest.
44 And whilst that breath within
me doth
this natural life preserve,
Yea till this world shall be dissolv'd
thy law will I observe.
45 So walk will I as set at large,
from dread and danger free:
Because I study how to keep
thy precepts faithfully.
46 Thy noble acts I will describe
as things of most great fame:
Even before kings I will them blaze
and shrink no whit for shame.
47 I will rejoyce then to obey
thy just commands and will:
Which evermore I have lov'd best
and I by will love them still.
48 My hands I will lift to thy law
which I have dearly sought:
And practise thy commandments
in will, in deed, and thought.

The Seventh Part. Z A I N.

49 Thy promise which thou mad'st
remember, Lord, I pray: (to me,
For therein have I put my trust
and confidence alway.
50 It is my comfort and my joy
when troubles me affail:
For were my life not by thy word,
it suddenly would fail.
51 The proud and such as God can
still made of me a scorn: (term
Yet would I not thy law forsake,
as if I were forlorn:
52 But call to mind, Lord, thy
great works,
shew'd to our fathers old:
Whereby I feel my joy surmount
my grief an hundred fold.
53 Horror hath taken hold on me;
because the wicked do
Forsake thy righteous law, and
have no regard thereto.
54 But as for me, I fram'd my song
thy statutes to exalt,
When I among the strangers dwelt
and grief did me assault.
55 I thought upon thy Name, O Lord
by night when others sleep:
Thy law also I kept always,
and ever will it keep.

58 This grace I did obtain, because
thy covenants most dear
I did embrace, and also keep
with reverence and fear.

The Eighth Part. CHETH.

57 O God, which art my part & lot,
my comfort and my stay,
I have decree'd and promised
thy laws to keep alway.
58 Mine earnest heart did humbly
in presence of thy face: (sue
As thou therefore hast promised,
Lord, grant to me thy grace.
59 My life I have examined,
and try'd my secret heart:
Which to thy statutes caused me
my feet straight to convert.
60 I did not stay nor linger long,
as they that slothful are:
But hastily thy laws to keep
I did my self prepare.
61 The cruel bands of wicked men
have made of me their prey:
Yet would I not thy law forget,
nor from thee go astray.
62 Thy righteous laws and judg-
so very great & high: (ments are
That even at midnight I will rise
thy Name to magnifie.
63 I am companion to all them
which fear thee in their heart:
And never will for love nor dread
from thy commandments start.
64 Thy mercies, Lord, most plente-
the earth throughout do fill: (ously
O teach me how I may obey
thy statutes and thy will.

The Ninth part. TETH.

65 According to thy promise, Lord,
so hast thou with me dealt:
For of thy grace in sundry sorts
have I thy servant felt. (right.
66 Teach me to judge always a-
and give me knowledge sure:
For certainly I do believe
thy precepts are most pure.
67 Before that I afflicted was,
I err'd and went astray:
But now I keep thy holy word,
and make it all my stay.
68 Thou art both good and graci-
giving most lib'rally: (ous
Thine ordinances how to keep
therefore, O Lord, teach me.
69 The proud & the ungodly have
against me forg'd a lye:
Yet thy commandments still ob-
with all my heart will I. (serve
70 Their hearts are swoln with
worldly wealth,
they are exceeding fat:
But in thy law do I delight,
and nothing seek but that.
71 O happy time, may I well say,
when thou didst me correct:
For as a guide to learn thy laws
thy rod did me direct.
72 So that to me thy word & law
is dearer manifold
Than thousands of gold and silver,
or ought that can be told.

The Tenth Part. JOD.

73 Thy hands have made & fash-
thy creature for to beauteous me,
Make me to understand thy law,
and keep it faithfully.
74 So they that fear thee shall re-
whenever they may see: (joice
Because I have learn'd by thy word
to put my trust in thee.
75 When with thy rods the world
I know thy cause is just: (is plagu'd,
So when thou dost correct me, Lord,
the cause right needs be must.
76 Now of thy goodness I thee
some comfort to me send: (pray
And as thou hast me hitherto,
O Lord, still me defend.
77 Thy tender mercies pour on me
and I shall surely live,
For joy and consolation both
thy law to me doth give.
78 Confound the proud who do
perversly to destroy: (me feel
But as for me, thy laws to know,
I will my self employ.
79 Who so with reverence do the
to me let them retire: (fear
And such as do thy cov'nants know
and them alone desire.
80 My heart without all waver-
let on thy laws be bent:
That no confusion come to me,
nor any discontent.

The Eleventh Part. CAPH.

81 My soul doth faint and cease
thy saving health to crave: (
And for thy words sake still I
my hearts desire to have.
82 Mine eyes do fail with look-
thy word, and thus I say, (
Oh when wilt thou me com-
why dost thou thus delay? (I
83 Like as a bottle in the smo-
so am I parcht and dry'd:

Yet will I not out of my heart
let thy commandments slide.
84 How long, O Lord, shall I set
before I see the hour, (live,
That on my foes & me torment,
thy vengeance thou wilt pour?
85 Presumptuous men have digged
thinking to make me sure: (pits,
Thus contrary unto thy law,
my hurt they do procure. (true
86 Set thy commandments are all
and causeless they me grieve:
To thee therefore I do complain,
that thou may'st me relieve.
87 Almost they had me clean de-
stroy'd,
and brought me quite to ground:
Yet by thy statutes I abode,
and therein succour found.
88 Restore me, Lord, again to life,
for thy mercies excel:
And so shall I thy cov'nants keep
till death my life expel.

The Twelfth Part. LAMED.

89 In heav'n, O Lord, where thou
dost dwell,
thy word is stablisht sure:
And shall to all eternity
fast settled there endure.
90 From age to age thy truth a-
as doth y earth witness: (bides,
Whole ground-work thou hast laid
as no tongue can express. (so sure
91 Even to this day we may well
see
how thou dost them preserve:
According to thine ordinance,
for all things do thee serve.
92 Had it not been that in thy law
my soul had comfort sought,
Long time e're now in my distress
I had been brought to nought.
93 Therefore will I thy precepts
in memory full fast: (keep
Because that thou by them, O Lord,
my life restored hast.
94 No man to me can title make,
for I am only thine:
Save me therefore for to thy laws
mine ears and heart incline.
95 The wicked men that seek my
for me do lie in wait: (bane,
But I will meditate upon
thy testimonies great.
96 For nothing in this world I see
which hath at length no end:
But thy commandment & thy word
beyond all time extend.

The Thirteenth Part. MEM.

97 What great desire and fervent
unto thy law I bear: (love
On it my daily study is,
that so I may thee fear.
98 Thy word hath taught me to
in wisdom all my foes: (exceed
For they are ever with me, and
do daily me oppose.
99 My teachers which did me in-
in knowledge I excel: (struct
Because I do thy cov'nants keep,
and them to others tell.
100 In wisdom I do far surpass
the ancient men also:
And that because I keep thy laws,
and so resolve to do.
101 My feet I have restrain'd like-
from every evil way, (wise
That so I might thy word observe
and keep without delay.
102 I have not from thy judgments
swerv'd,
nor shrunk, as thou canst tell:
For why? thou hast me taught
to live godly and well. (thereby
103 O Lord, how sweet unto my
I find thy words alway! (taste
Doubtless no honey in my mouth
doth taste so sweet as they.
104 Thy laws have me such wisdom
that utterly I hate (learn'd,
All wicked and ungodly ways,
in every kind or rate.

The Fourteenth Part. NUN.

105 Even as a lantern to my feet,
so doth thy word shine bright:
And to my paths where-e'er I go
it is a shining light. (perform
106 I have both sworn and will
in truth and faithfulness,
That I will keep thy judgments just
and them in life express.
107 Affliction hath me sore oppress,
and brought me to death's door:
O Lord as thou hast promised,
so me to life restore.
108 The off'rings which with heart
most freely I thee give, (& voice
Accept, and teach me how I may
after thy judgments live.
109 My soul is ever in my hand,
great dangers me assail:
Yet do I not thy law forget,
nor it to keep will fail.
110 Altho' the wicked laid their
to make of me a prey, (nets
Yet did I not from thy precepts
once swerve nor go astray.

111 Thy law, O Lord, I taken
mine heritage to be: (have
Because such great delight and
it doth afford to me. (joy
112 For evermore I have been
thy statutes to fulfil: (bent
Even so likewise unto the end
I will continue still.

The Fifteenth Part. SAMECH.

113 All thoughts y vain and wick-
I do always detest: (ed are.
But for thy precepts and thy law
I love them ever best. (place.
114 Thou art my hid and secret
my shield and strong defence:
Therefore have I thy promises
lookt for with patience.
115 Therefore ye evil-doers all
away from me be gone:
For y commandments will I keep
of God my Lord alone.
116 As thou hast promis'd, so per-
that I may live, and be (form,
Never ashamed of the hope,
which thou hast given me.
117 Uphold me, and I shall be safe
for ought they do or say:
And in thy statutes pleasure take
will I both night and day.
118 Thou hast trod such under thy
as do thy statutes break: (feet
For nought avails their subtilty,
their counsel is too weak.
119 Like dross thou cast the wick-
ed out,
where-e'er they go or dwell:
Therefore can I as thy statutes
love nothing half so well.
120 My flesh doth quake for fear of
my soul is much dismaid: (thee,
By reason of thy judgments great
my heart is sore afraid.

The Sixteenth Part. AIN.

121 I do the thing that law full is,
and give to all men right:
Resign me not to them that would
oppress me with their might.
122 But for thy servant surety be
in that thing which is right:
And never let the proud oppress
me with their rage and spite.
123 Mine eyes do fail with waiting
thy health & I do crave: (for
And for thy righteous promise,
Lord,
whereby thou wilt me save.
124 Entreat thy servant lovingly,
and favour to him show:
And thy statutes most excellent
teach me also to know,
125 Thy humble servant, Lord, I
grant me to understand. (am,
How by thy statutes I may know
best what to take in hand.
126 It is now time, Lord, to begin,
for truth doth quite decay:
Thy law likewise they have made
and none doth it obey. (void,
127 This is the cause wherefore I
love
thy laws much more than gold,
Or jewels fine which are esteem'd
most costly to be sold.
128 I thought thy precepts all most
and so them kept in store: (just,
All crafty and malicious ways
I greatly do abhor.

The Seventeenth Part. PE.

129 Thy cov'nants are most mar-
derful,
and full of things profound: (vel
My soul therefore doth keep them
when they are try'd and found.
130 The entrance of thy word doth
to men a light most clear: (give
The simple likewise understand
when they it read or hear.
131 My mouth I open'd & did pant,
because my soul did long (want
For thy commandments which to
do gladly my heart and tongue.
132 With mercy and compassion,
behold me from above. (Lord,
As thou art wont such to behold
as thy Name fear and love.
133 Direct my footsteps by thy
that I thy will may know: (word
And never let iniquity
thy servant overthrow.
134 From slandrous tongues and
deadly harms,
preserve and keep me sure:
Thy precepts then will I observe,
with heart upright and pure.
135 Thy countenance & doth so
the same in his bright hue, (must
Let shine upon me, and by thy law
teach me what to eschew.
136 Rivers of waters from mine
continually do fall: (eyes
Because I see how wicked men
thy Law keep not at all.

The Eighteenth Part. TZ. DE.

137 In every point, Lord, thou art
alone the wicked grudges: (just,
And when thou dost sentence pro-
nounce,
thou art a righteous Judge.

138

To render right, and flee from guile,
are two chief points moſt high:
And ſuch as thou haſt in thy law commanded us ſtrictly.

139 My zeal hath even conſumed me,
and I am pin'd away,
becauſe my foes thy word forget,
and will it not obey.

140 Thy word is very pure, and therefore thy ſervant nothing
it doth my heart rejoice: (more
can love or make my choice.

141 And tho' I be nothing ſet by
as one of baſe degree:
Yet do I not thy laws forget,
nor ſhrink away from thee.

142 Thy truth and righteouſneſs, O Lord,
for ever ſhall endure: (Lord,
Alſo thy law is truth it ſelf,
moſt conſtant and moſt pure.

143 Trouble and grief have ſeiz'd on me,
and brought me wondrous low:
Yet do I ſtill of thy precepts
delight to hear and know.

144 The righteouſneſs of thy judgments laſt for evermore;
doth laſt for evermore; (ments
Then teach them me, becauſe in my life lies up in ſtore. [them

The Nineteenth Part. KOPH.

145 With fervent heart I call'd & cry'd,
now anſwer me, O Lord:
That thy commandments to obſerve
duly may accord.

146 To thee, my God, I make my prayer,
ſave me, I humbly pray:
Thy teſtimonies then will I
always keep and obey.

147 To thee I cry, even in the morn
before the day appear:
Becauſe I hoped in thy word,
and thee alone do fear.

148 Mine eyes prevent the night-watches
before they call, I wake:
That meditating on thy word,
I might ſome comfort take.

149 Incline thine ears to hear my voice,
and pity on me take.
As thou waſt wont, ſo quicken me,
left life ſhould me forſake.

150 For my foes draw near & greedily
do after miſchief run:
From thy law they are far gone
and wickedly it ſhun.

151 Therefore, O Lord, approach thou near,
for need doth ſo require:
For all my precepts are moſt true,
then help, I thee deſire.

152 Concerning thy commands, (ments,
have learned long ago,
That they remain for evermore
thou haſt them grounded ſo.

The Twentieth Part. RESH.

153 My trouble and affliction
conſider and behold:
Deliver me, for of thy law
I ever take faſt hold.

154 Defend my good and righteous cauſe
with ſpeed ſome ſuccour ſend:
From death as thou haſt promiſed,
Lord, ever me defend.

155 As for the wicked, far they are from ſaving health and grace:
Becauſe the way thy laws to know
they enter not the trace.

156 Great are thy mercies Lord, I grant,
what tongue can them explain!
According to thy judgments good,
let me my life obtain.

157 Tho many men did trouble me
and perſecute me ſore:
Yet from thy laws I never ſhrunk
nor went aſide therefore.

158 The great tranſgreſſors I beheld
with great anxiety:
Becauſe they did not keep thy word,
nor ever ſeek to thee.

159 Behold how I do love thy laws
with a moſt upright heart:
Then quicken me, O Lord, for thou
moſt good and gracious art.

160 Thy word from the beginning
been ever true and juſt:
Thy righteous judgments every one
always continue muſt.

The Twenty firſt Part. SCHIN.

161 Princes have perſecuted me
without a cauſe, but ſaw
It was in vain, for of thy word
my heart did ſtand in awe.

162 And ſurely of thy word I was
more joyful and more glad,
Than he that of rich ſpoils & prey
great ſtore and plenty had.

163 But as for lyes and falſhood
them I hate and deteſt:
Becauſe thy holy law I do
above all things love beſt.

164 Ten times a day I praiſe the Lord
ſinging with heart and voice:
Becauſe thy righteous judgments
greatly my heart rejoice.

165 Great peace and reſt ſhall all
as do thy ſtatutes love: (ſuch have
No danger ſhall their quiet ſtate
ungain or once remove.

166 My only health & comfort, Lord
I look for at thy hand: (things
And therefore have I done those
which thou didst me command
167 Thy laws have been my exer-
ly my soul most desir'd: (cise,
So much to them my love was bent,
that nought else I requir'd.
168 Thy statutes and command-
ments I
have kept with heart upright:
For all my doings and my ways
are present in thy sight.

The Twenty second Part. TAU.

169 O Lord, let my complaint and
before thy face appear: (cry
And as thou hast me promise made
so teach me thee to fear.
170 O let my supplication
have free access to thee:
And grant me, Lord, deliverance,
as thou hast promis'd me.
171 Then shall my lips thy praises
after most ample sort: (speak
When thou thy statutes hast me
taught
wherein stands my comfort.
172 My tongue shall freely preach
& evermore confess (thy word.
Thy famous acts and noble laws
are truth and righteousness.
173 Stretch out thy hand, I thee
and speedily me save: (beseech
For thy commandments to observe
chosen, O Lord, I have.
174 Of thee alone, Lord, I crave
for other I know none: (health,
And in thy law and nothing else
I do delight alone.
175 Grant me therefore long days
thy Name to magnifie: (to live
And of thy judgments merciful
let me the favour try.
176 For I was lost & went astray
much like a wandring sheep:
Oh seek me, for I have not fail'd
thy statutes for to keep.

PSAL. CXX. T. S.

IN trouble and in thrall
Unto the Lord I call,
And he doth me comfort.
2 Deliver me, I say,
From liars lips alway,
And tongues of false report.
3 What vantage, or what thing,
Gett'st thou thus for to sting,
Thou false and flatt'ring liar?
4 Thy tongue doth hurt, I ween,
No less than arrows keen,
or hot consuming fire.
5 Alas! too long I slack
Within these tents so black,
Which Kedars are by name,
By whom the flock elect
And all of Isaac's sect
Are put to open shame.
6 With them that peace did hate
I came a peace to make,
And set a quiet life:
7 But when my tale was told,
Causless I was controul'd
By them that would have strife.

PSAL. CXXI. W. W.

I Lift mine eyes to Sion hill,
From whence I do attend
That succour God me send.
2 The mighty God me succour will
Which heav'n and earth framed,
And all things therein named.
3 Thy foot from slip he will pre-
And will thee safely keep, (serve,
For he will never sleep.
4 Lo he that Israel doth conserve
No sleep at all can him catch.
But his eyes shall ever watch.
5 The Lord is thy warrant alway,
The Lord he doth thee cover
As at thy right hand ever: (day,
6 The Sun shall not thee parch by
Nor the Moon not half so bright
shall with cold thee hurt by night
7 The Lord will keep thee from di-
And will thy life sure save: (stress,
8 And thou shalt also have
In all thy business good success,
Where-ever thou goest in or out
God will thy things bring about.

PSAL. CXXII. W. K.

I Did in heart rejoyce
To hear the peoples voice,
In offering so willingly:
2 For let us up, say they,
And in the Lords house pray:
Thus spake the folk full lovingly.
3 Our feet that wandred wide
Shall in thy gates abide
O thou Jerusalem full fair,
Which art so seemly set
Much like a City neat. (where.
The like whereof is not else-
4 The tribes with one accord,
The tribes of God the Lord
Are thither bent their way to
So God before did tell (take:
That there his Israel (make.
Their prayers should together
5 For there are thrones erect,
And that for this respect,
To set forth justice orderly:

Which

Which thrones right to maintain
To Davids house pertain,
His folk to judge accordingly.
6 To pray let us not cease
For Jerusalems peace, (tily:
Thy friends God prosper migh-
7 Peace be thy walls about,
And prosper thee throughout
Thy palaces continually.
8 I wish thy prosperous state
For my poor brethrens sake, (thee.
That comfort have by means of
9 Gods house doth me allure
Thy wealth for to procure
So much as lies in me.

PSAL. CXXIII. T. S.

O Thou that in the heav'ns dost
I lift mine eyes to thee: (dwell,
2 Even as a servant listeth his,
his masters hands to see. (hand
Athandmaids watch their mistress
some grace for to atchieve:
So we behold the Lord our God,
till he do us forgive.
3 Lord, grant us thy compassion,
and mercy in thy sight:
But we are fill'd and overcome
with hatred and despight
4 Our minds are stuft with great re-
the rich and worldly wise (buke,
Do make of us their mocking-stocks
the proud do us despise.

PSAL. CXXIV. W. W.

NOw Israel
may say, and that truly,
If that the Lord
had not our cause maintain'd,
2 If that the Lord
had not our right sustain'd,
When all the world
against us furiously
Made their uproars,
and said we should all die.
3 Now long ago
they had devour'd us all,
And swallow'd quick,
for ought that we could deem:
Such was their rage,
as we might well esteem.
4 And as the floods
with mighty force do fall:
So had they now
our lives even brought to thrall.
5 The raging streams,
most proud in roaring noise,
Had long ago
o'erwhelm'd us in the deep:
6 But lov'd be God,
which doth us safely keep
From bloody teeth,
and their most cruel voice,
Which as a prey
to eat us would rejoyce.
7 Even as a bird
out of the fowlers gin
Escapes away,
right so it fares with us:
Broke are their nets,
and we have scaped thus.
8 God that made Heaven
and Earth is our help then:
His Name hath sav'd
us from these wicked men.

PSAL. CXXV. W. K.

SUch as in God ye Lord do trust
As mount Sion shall firmly stand
And be removed at no hand.
The Lord will count them right &
So that they shall be sure (just;
For ever to endure.
2 As mighty mountains huge and
Jerusalem about do close; (great
So will the Lord do unto those
Who on his godly will do wait;
Such are to him so dear,
They never need to fear.
3 For tho the righteous try doth he
By making wicked men his rod,
Lest they through grief forsake their
It shall not as their lot still be. (God
4 Give, Lord, to us thy light,
whose hearts are true and right.
5 But as for such as turn aside
By crooked ways & they out sought
The Lord will surely bring to nought
With workers vile they shall abide;
But peace with Israel
For ever more shall dwell.

Another of the same, by W. W.

THose that do put their confi-
dence
Upon the Lord our God only,
And flee to him for their defence
In all their need and misery:
Their faith is sure still to endure,
Grounded on Christ ye corner-stone
Mov'd with none ill, but standeth
Stedfast like to ye mount Sion. (still
And as about Jerusalem
The mighty hills do it compass,
So that no enemies come to them
To hurt that town in any case:
So God indeed in every need
His faithful people doth defend,
Standing them by assuredly (end
From this time forth world without
Right wise and good is our Lord
And will not suffer certainly (God

The sinners and ungodly's rod
To rest upon his family:
Lest they also from God should go,
Falling to sin and wickedness.
O Lord, defend would without end
Thy Christian flock through thy goodness.

O Lord do good to Christians all
That stedfast in thy word abide:
But such as from the Lord do fall
And to false doctrine daily slide,
Them will ỹ Lord scatter abroad
With hypocrites thrown down to Hell, (send:
God will them send pains without end:
But, Lord, grant peace to Israel.

Glory to God ỹ Father of might,
And to the Son our Saviour,
And to the holy Ghost whose light
Shine in our hearts and us succour:
That ỹ right way from day to day
We may walk and him glorifie:
With hearts desire all ỹ are here
Worship in the Lord, and say, Amen.

PSAL. CXXVI. W. W.

1 WHen that the Lord again his Sion had ferth
From bondage great, (brought
and also servitude extream;
His work was such
as did surmount mans heart and
so that we were (thought:
much like to them that use to
2 Our mouths all were (dream.
with laughter filled then,
Also our tongues
did shew us joyful men.
The heathen folk
were forced then this to confess,
How that the Lord (done.
for them also great things had
3 But much more we,
and therefore can confess no less:
Wherefore to joy
we have good cause as we begun,
O Lord, go forth,
thou canst our bondage end;
As to departs
the flowing rivers send.
4 Full true it is
that they with tears indeed,
A time will come
when they shall reap in mirthe.
5 They went and wept (joy.
in bearing of their precious seed,
For that their foes
full oftentimes did them annoy;
But their return
with [illegible] shall surely see
Their sheaves home bring,
and not impaired be.

PSAL. CXXVII. W. W.

EXcept the Lord the house doth
make,
And thereunto doth set his hand;
What man do build it cannot stand,
Likewise in vain men undertake
Cities and holds to watch & ward,
Except ỹ Lord be their safeguard.
2 Tho' ye rise early in the morn,
And so at night go late to bed,
Feeding full hardly with brown
bread, (worn:
Yet were your labour lost and
But they whom God doth love and
keep,
Receive all things with quiet sleep.
Therefore mark well when-e'er
ye see (last,
That men have heirs to enjoy their
It is the gift of Gods own hand;
For God himself doth multiply
Of his great liberality
The blessing of posterity.
4 And when the children come
to age (ned,
They grow in strength and active
In person and in comeliness
So ỹ a shaft shot with courage
Of one ỹ hath a most strong arm,
Flies not so swift, nor doth hit
harm.
5 Oh well is he ỹ hath his quiver
Furnisht with such artillery:
For when in peril he shall be,
Such one shall never quake nor
shiver,
When ỹ he pleads before the judge
Against his foes ỹ bear him grudge.

PSAL. CXXVIII. T. S.

BLessed art thou ỹ feareſt God,
and walkeſt in his ways:
2 For of thy labour thou shalt eat,
happy shall be thy days.
3 Like fruitful Vines on thy house
so doth thy Wife spring out (sides
Thy Children stand like Olive-
thy table round about. (plants
4 Thus art thou blest ỹ feareſt God,
and he shall let thee see,
The promised Jerusalem,
and her felicity. (live,
5 Thou shalt thy childrens children
to thy great joys increase:
And likewise grace on Israel
prosperity and peace.

PSAL

PSAL. CXXIX. N.

OFt they, now Israel may say,
me from my youth assail'd:
2 Oft they assail'd me from my youth
yet never have prevail'd.
3 Upon my back ye plowers plow'd
and furrows long did cast:
4 The righteous Lord hath cut the (cords
of wicked men at last.
5 They ye hate me shall be asham'd
and turned back also:
6 And made as grass upon ye house
which with'reth ere it grow:
7 Whereof the mower cannot find
enough to fill his hand:
Nor can he fill his lap that goes
to glean upon the land.
8 Nor passers by pray God on them
to let his blessing fall:
Nor say, We bless you in the Name
of God the Lord at all.

PSAL. CXXX. W. W.

LOrd, to thee I make my moan
when dangers me oppress:
I call, I sigh, complain and groan,
trusting to find release.
2 Hear now, O Lord, my request
for it is full due time:
Let thine ears always be prest
unto this prayer of mine.
O Lord our God, if thou weigh
our sins and them peruse:
Who shall then escape, and say,
I can my self excuse?
But Lord, thou art merciful,
and turn'st to us thy grace.
That we with hearts most careful
should fear before thy face.
5 In God I put my whole trust,
my soul waits on his will:
For his promise is most just,
and I hope therein still.
6 My soul to God hath regard,
wishing for him alway.
More than they ye watch & ward
to see the dawning day.
7 Let Israel then boldly
in the Lord put his trust:
He is that God of mercy
that his deliver must.
8 For he it is that must save
Israel from his sin,
And all such as surely have
their confidence in him.

PSAL. CXXXI. M.

O Lord, I am not puft in mind
I have no scornful eye:
I do not exercise my self
in things that be too high:
2 But as a child that weaned is
even from his mothers breast:
So have I, Lord, behav'd my self
in silence and in rest.
3 O Israel trust in the Lord,
let him be all thy stay,
From this time forth for evermore,
from age to age alway.

PSAL. CXXXII. M.

REmember Davids troubles, Lord,
how to the Lord he swore
2 And vow'd a vow to Jacobs God,
to keep for evermore:
3 I will not come within my house,
nor climb up to my bed,
4 Nor let my temples take their (rest,
nor the eyes in my head,
5 Till I have found out for ye Lord
a place to sit thereon;
An house for Jacob's God to be
an habitation.
6 We heard of it at Ephrata,
there did we hear this sound.
And in the fields and forests there
these voices first were found:
7 We will assay, and go into
his tabernacle there,
Before his footstool to fall down,
and worship him in fear.
8 Arise, O Lord, arise, I pray,
into thy resting-place:
Thou & ye ark of thy great strength,
the presence of thy grace.
9 Let all thy priests be clothed, Lord,
with truth and righteousness:
Let all thy saints and holy men
sing with great joyfulness.
10 And for thy servant David's (sake
refuse not, Lord, I pray,
The face of thine anointed, and
turn not thy face away.

The Second Part.

11 The Lord to David swore in (truth
& will not shrink from it,
Saying, the fruit of thy body (keep
upon thy seat shall sit.
12 And if thy sons my cov'nant
that I shall learn each one:
Then all their sons for ever sit
upon thy princely throne.
13 The Lord himself hath Sion (chose
& loves therein to dwell,
14 Saying, this is my resting-place
I love and like it well.
15 And I will bless with great in-
ner victuals every where (crease

And

And I will satisfie with bread
the needy that be there.
16 With my salvation I will cloth
her priests for evermore:
And all her saints likewise shall
and shout for joy therefore, (sing
17 There will I surely make ỹ horn
of David for to bud:
For there I have ordain'd for mine
a lantern bright and good.
18 As for his foes, I will them cloth
with shame for evermore:
But I will cause his crown to shine
more fresh than heretofore.

PSAL. CXXXIII. W. W.

O How happy a thing it is,
and joyful for to see.
Brethren together fast to hold
the band of amity!
2 It calls to mind ỹ sweet perfume,
and that costly ointment,
Which on the sacrificers head
by Gods command was spent.
It wet not Aaron's head alone,
but on his beard did fall:
And finally it did run down
on his rich garments all.
3 And as the lower ground doth
the dew of Hermon hill, (drink
And Sion with his silver drops
the fields with fruit doth fill:
4 Even so ỹ Lord doth pour on them
his blessings manifold, (guile
Whose hearts & minds without all
this knot doth keep and hold.

PSAL. CXXXIV. W. W.

BEhold and have regard,
Bye servants of ỹ Lord, (watch:
Within his house by night do
praise him with one accord.
2 Lift up your hands on high
unto his holy place,
And give ỹ Lord his praises due,
his benefits embrace.
3 For why? the Lord who did
both earth and heaven frame,
Doth Sion bless, and will conserve
for evermore the same.

PSAL. CXXXV. W.

O Praise the Lord, praise him
praise him,
praise him with one accord:
2 praise him still all ye that be
the servants of the Lord:
O praise him ye that stand and be
in the house of the Lord:
Yea of his court, and of his house,
praise him with one accord.
3 Praise ye ỹ Lord, for he is good;
sing praises to his Name:
It is a comely and good thing
always to do the same.
4 For why? the Lord hath Jacob
his very own ye see: (chose,
So hath he chosen Israel
his treasure for to be.
5 For this I know and am right
the Lord is very great: (sure,
He is indeed above all Gods
most easie to intreat.
6 For whatsoever pleased him,
all that full well he wrought:
In heaven, in earth, and in the sea,
which he hath made of nought.
7 He lifts up clouds even from the
earth,
he makes lightnings and rain.
He bringeth forth the winds also,
and nothing made in vain.
8 He smote the first-born of each
in Egypt that took rest: (thing
He spared there no living thing,
the man nor yet the beast.
9 He did likewise shew wonders
on their inhabitants (great
Upon King Pharaoh, and also
on his severe servants.
10 He smote then many nations,
and did great acts and things:
He slew the great and mighties
and chiefest of their Kings,
11 Sehon King of the Amorites,
and Og King of Basan:
He slew also the Kingdoms all
that were of Canaan:
12 And give their land to Israel,
an heritage we see,
To Israel his own people,
an heritage to be.

The Second Part.

13 Thy Name shall still endure, &
memorial likewise (thy
Throughout all generations
that are, or shall arise.
14 The Lord will surely now
his people all indeed: (avenge
And to his servants he will shew
favour in time of need.
15 The idols of the heathen which
are in the coasts and lands,
Of silver and of gold they be,
the work even of mens hands.
16 They have their mouths, yet
cannot speak,
and eyes ỹ have no sight

17 And

17 And they have ears, but hear nothing,
their mouths are breathless quite.
18 Wherefore all they are like to ẏ so do set them forth: (them,
And likewise those ẏ trust in them,
or think they be ought worth.
19 O all ye house of Israel,
see that ye praise the Lord:
And ye ẏ be of Aaron's house,
praise him with one accord.
20 And ye that be of Levi's house,
praise ye likewise the Lord:
And ye that stand in awe of him,
praise him with one accord.
21 And out of Sion found his praise,
the great praise of the Lord,
Which dwelleth in Jerusalem.
Praise him with one accord.

PSAL. CXXXVI. N.

PRaise ye ẏ Lord, for he is good,
for his mercy indureth for ever.
2 Give praise unto the God of gods,
for his mercy, &c.
3 Give praise unto ẏ Lord of lords
for his mercy, &c.
4 Which only doth great wondrous
for his mercy, &c. (works,
5 Which by his Wisdom made the
for his mercy, &c. (heavens,
6 Which on the waters stretcht ẏ
for his mercy, &c. (earth,
7 Which made great lights to shine
for his mercy, &c. (abroad
8 As sun to rule the lightsome day,
for his mercy, &c.
9 The moon and stars do guide the
for his mercy, &c. (night,
10 Which smote Egypt with their
for his mercy, &c. (first-born,
11 And Israel brought out from
for his mercy, &c. (thence,
12 With mighty hand & stretched
for his mercy, &c. (arm,
13 Which cut the Red-sea in two
for his mercy, &c. (parts,
14 And Israel made to pass there-
for his mercy, &c. (through,
15 And drowned Pharaoh and his
for his mercy, &c. (host,
16 Through wilderness his people
for his mercy, &c. (led,
17 He which did smite great noble
for his mercy, &c. (kings,
18 And ẏ hath slain the mighty
for his mercy, &c. (kings,
19 As Sehon king of Amorites,
for his mercy, &c.
20 And Og ẏ King o Basan land
for his mercy, &c.
21 And gave their land for heri-
for his mercy, &c. (tage;
22 Even to his servant Israel,
for his mercy, &c.
23 Remembring us in base estate,
for his mercy, &c.
24 And from oppressors rescued us
for his mercy, &c.
25 Which giveth food unto all
for his mercy, &c. (flesh,
26 Praise ye the Lord of heaven
for his mercy, &c. (above,
27 Give thanks unto the Lord of
for his mercy, &c. (lords,

Another of the same, by T.C.

O Laud the Lord benigne,
Whose mercies ne'er decay;
2 Give thanks and praises sing
To God of gods alway.
For certainly
His mercies dure
Both firm and sure
Eternally.
3 The Lord of lords praise ye,
Whose mercies ever dure:
4 Great wonders only he
Doth work by his great power;
For certainly, &c.
5 Which God omnipotent
By his great wisdom high
The heavenly firmament
Did frame as we may see,
For certainly, &c.
6 Yea, he the heavy charge
Of all the earth did stretch:
And on the waters large
The same he did out reach.
For certainly, &c.
7 Great lights he made, for why?
His mercy lasts alway:
8 Such as the Sun we see,
To rule the lightsom day.
For certainly, &c.
9 Also the Moon so clear,
Which shineth in our sight,
And stars that do appear,
To guide the darksom night
For certainly, &c.
10 With grievous plagues and sore
All Egypt smote he then:
The first-born less and more
He slew of beasts and men.
For certainly, &c.
11 And from amidst their land
His Israel forth brought:

12 Which he with mighty hand
And stretched arm hath wrought.
For certainly, &c.

13 The sea he cut in two
Which stood up like a Wall:
14 And made through it to go
His chosen children all.
For certainly, &c.

15 But there o'erwhelmed then
The proud king Pharaoh.
With his huge host of men,
And chariots also.
For certainly, &c.

16 Who led through wilderness
His people safe and sound:
17 And for his love endless
Great kings he brought to ground.
For certainly, &c.

18 And with puissant hand
Slew kings of mighty fame:
19 As of Amorites land
Sehon the king by name.
For certainly &c.

20 And Og (the giant large)
Of Basan king also:
21 Whose land for heritage
He gave his people to.
For certainly, &c.

22 Even unto Israel
His servant dear, I say,
He gave the same to dwell,
And there abide alway.
For certainly, &c.

23 To mind he did us call
In our most base degree
24 And from oppressours all
In safety let us free.
For certainly, &c.

25 All flesh in earth abroad
With food he doth fulfil:
26 Wherefore of heaven the God
To laud be it your will.
For certainly,
His mercies dure
Both firm and sure
Eternally.

PSAL. CXXXVII. W. W.

WHen as we sat in Babylon
the rivers round about,
And in remembrance of Sion
the tears for grief burst out:
2 We hang'd our harps and instru-
the willow-trees upon: (ments
For in that place men for their use
had planted many a one.
Then they to whom we prisoners
said to us tauntingly. (were,
Now let us hear your Hebrew songs
and pleasant melody.
4 Alas! said we, who can once
his heavy heart to sing (frame
The praises of our loving God,
thus under a strange king?
5 But yet if I Jerusalem
out of my heart let slide:
Then let my fingers quite forget
the warbling harp to guide.
6 And let my tongue within my
be ty'd for ever fast. (mouth
If that I joy before I see
thy full deliv'rance past.
7 Therefore, O Lord, remember
the cursed noise and cry (now
That Edoms sons against us made,
when they ras'd our City.
Remember, Lord, their cruel words
when as with mighty sound
They cryed Down, yea, down with
unto the very ground. (it
8 Even so shalt thou, O Babylon,
at length to dust be brought:
And happy shall ye man be call'd,
that our revenge hath wrought.
9 Yea, blessed shall ye man be call'd,
that takes thy little ones,
And dasheth them in pieces small
against the very stones.

PSAL. CXXXVIII. N.

THee will I praise with my
whole heart,
my Lord my God, always:
Even in the presence of the gods
I will advance thy praise.
2 Toward thy holy temple I
will look and worship thee:
And praised in my thankful mouth
thy holy Name shall be.
Even for thy loving kindness sake,
and for thy truth withal:
For thou thy Name hast by thy
advanced over all. (word
3 When I did call, thou heardest
and thou hast made also (me,
The power of increased strength
within my soul to grow.
4 Yea, all the kings on earth they
give praise to thee, O Lord (shall
For they of thy most holy mouth
have heard the mighty word.
5 They of ye ways of God the Lord
in singing shall entreat:
Because the glory of the Lord
it is exceeding great.
6 The Lord is high, but yet he doth
the lowly man respect:

The

The proud he knows far off, & them
with scorn he doth reject.
7 Although in midst of trouble I
do walk, yet shall I stand
Reviv'd by thee; for thou, O Lord,
wilt stretch out thy right hand
Upon the wrath of all my foes,
and saved shall I be
By thy right hand. The Lord God
perform his work to me. (will
8 Thy mercy lasts for evermore,
Lord, do me not forsake:
Forsake me not that am the work
of thine own hand did make.

PSAL. CXXXIX. N.

O Lord, thou hast me try'd and
known,
my sitting down dost know,
1 My rising up, & thoughts far off,
thou understand'st also.
3 My paths, yea, and my lying down
thou compassest always:
And by familiar custom art
acquainted with my ways.
4 No word is in my tongue, O Lord,
that is not known to thee:
5 Thou hast before me round about,
and laid thy hand on me,
6 Such knowledge is too wonderful
and past my skill to gain:
It is so high that I unto
the same cannot attain.
7 From sight of thy all-seeing Spi-
Lord, whither shall I go? (rit,
Or whither shall I fly away
from thy presence also.
8 To heav'n if I do mount aloft,
lo, thou art present there:
In hell if I lie down below,
even there thou dost appear.
9 Yea let me take the morning
and let me go & dwell (wings.
Even in the very utmost parts
where flowing sea doth swell:
10 Yet certainly there also shall
thy hand me lead and guide:
And thy right hand shall hold me
and make me to abide. (fast,
11 Or if I say, the darkness shall
shroud me quite from thy sight:
Even then by night is most dark,
about me shall be light. (thee,
12 The darkness hideth not from
but night doth shine as day:
To thee the darkness and the light
are both alike alway.

The second Part.

13 For thou possessed hast my reins
and thou hast covered me,
When I within my mothers womb
enclosed was by thee.
14 Thee will I praise, made fear-
and wondrously I am: (fully
Thy works are marvellous, right
my soul doth know by same. (well
15 My bones they are not hid from
altho in secret place (thee,
I have been made, and in by earth
beneath I shaped was.
16 When I was formless, then thine
saw me: for in thy book (eye
Were written all, nought was be-
that after fashion took. (fore
17 The thoughts therefore of thee,
how dear are they to me! O God,
And of them all how passing great
the endless number be!
18 If I should count them, lo, their
more than the sand I see: (sum
And whensoever I awake
yet am I still with thee.
19 The wicked and ungodly thou-
most surely wilt slay:
Therefore now all ye bloody men,
depart from me away.
20 For they against thee, O my God,
do speak full wickedly:
They take thy Name in vain, & are
great enemies to thee.
21 Hate I not them by hate thee,
and that in earnest wise? (Lord,
Am I not grieved with all those
that up against thee rise?
22 I hate them with a perfect hate,
even as my utter foes.
23 Try me, O God, and know my
heart,
my thoughts prove and discern.
24 Consider, Lord, if wickedness
in me there any be:
And in thy way, O God my guide,
for ever lead thou me.

PSAL. CXL. N.

LOrd, save me from the evil man,
and from his pride and spite,
1 And from all those also which do
in violence delight.
2 Which make on me continual war,
their tongues, lo, they have whet:
3 Like serpents; underneath their
is adders poison set. (lips
4 Keep me, O Lord, from wicked
preserve me to abide (hands,
Free, from the cruel man, by means
to cause my steps to slide.
5 The proud have laid a snare for
and they have spread a net [me
With

With cords in my path-way, and
for me also have set. (gins
6 Therefore I said unto the Lord,
thou art my God alone:
Hear me, O Lord, O hear ℣ voice
wherewith I pray and mone.
7 O Lord my God, thou only art
the strength that saveth me:
My head in day of battle hath
been cover'd still by thee.
8 Let not, O Lord, the wicked have
the end of his desire:
Perform not his ill thought, lest he
with pride be set on fire.
9 Of them that compass me about,
the chiefest of them all.
Lord, let the mischief of their lips
upon their own heads fall.
10 Let coals fall on them, let them
cast in consuming flame, (be
And in deep pit, so as they may
not rise out of the same.
11 For no backbiter shall on earth
be set in stable plight:
And evil to destruction still
shall hunt the cruel wight.
12 I know ℣ Lord th' afflicted will
revenge, and judge the poor:
13 The just shall praise thy Name,
and shall
dwell with thee evermore.

PSAL. CXLI. N.

O Lord, upon thee do I call,
then haste thee unto me:
And hearken thou unto my voice
When I do cry to thee.
2 As incense let my pray'rs still be
directed in thine eyes:
And the up-lifting of my hands
as evening sacrifice.
3 For guiding of my mouth, O Lord,
set thou a watch before:
And also of my moving lips,
O Lord, keep thou the door.
4 That I should wicked works com-
incline thou not my heart: (mit,
With ill men of their delicates,
Lord, let me eat no part.
But let ℣ righteous smite me, Lord
for that is good for me:
Let him reprove me, and the same
a precious oyl shall be.
Such smiting shall not break my
y time shall shortly fall, (head,
When I shall in their misery
make prayers for them all.
And when in stony places down
6 their judges shall be cast:
Then shall they hear my words, be
they have a pleasant taste. (cause
7 Our bones about ℣ graves mouth
all scattered and found: (are
As he that heweth wood, or he
that diggeth up the ground.
8 But, O my Lord my God, mine
do look up unto thee: (eyes
In thee is all my trust, let not
my soul forsaken be.
9 Keep and preserve me from the
☆ they for me have laid: (snare
And from the gins of wicked men,
whereof I am afraid.
10 The wicked into their own nets
together let them fall:
While I do by thy help escape,
the danger of them all.

PSAL. CXLII. N.

UNto ℣ Lord God with my voice
I did send out my cry:
And with my strained voice unto
the Lord God prayed I.
2 My meditation in his sight
to pour I did not spare:
And in the presence of the Lord
my trouble did declare.
3 Although perplexed was my soul
my path was known to thee:
In way where I did walk, a snare
they slily laid for me.
4 I look'd and view'd on my right
hand,
but none there would me know:
All refuge failed me, and for
my soul none cared now.
5 Then cryed I to thee, and said,
O Lord, my hope thou art:
And in the land of the living,
my portion and my part.
6 Heark to my cry, for I am brought
full low, deliver me
From them that do me persecute,
for me too strong they be.
7 That I may praise thy Name, my
from prison, Lord, bring out: (soul
When thou art good to me, the just
shall press me round about.

PSAL. CXLIII. N.

LOrd, hear my prayer, and my
complaint
that I do make to thee:
And in thy native truth, and in
thy justice answer me.
2 In judgment with thy servant,
O enter not at all: (Lord,
For justify'd be in thy sight
not one that liveth shall.

1 The enemy pursu'd my soul,
my life to ground hath thrown:
And laid me in the dark, like them
that dead are long agone.
4 Within me in perplexity
Was mine afflicted sprite:
And in me was my troubled heart
amazed and affright.
5 Yet I record time past, and on
thy works I meditate:
Yea, I do muse upon thy works
that thy hands have create.
6 To thee, O Lord my God, do I
stretch forth my craving hands:
My soul desireth after thee,
as do the thirsty lands.
7 Hear me with speed, my spirit
hide not thy face, lest I (fails,
Be like to them that in the pit
sink down, and there do lie.
8 Let me thy loving kindness in
the morning hear and know:
For in thee is my trust, shew me
the way where I shall go.
9 For I lift up my soul to thee,
O Lord, deliver me
From all mine enemies: for I
have hidden me with thee.
10 Teach me to do thy will, for
thou art my God alway. (thou,
Let thy good spirit to the land
of mercy me convey.
11 For thy Names sake with quick-
ning grace,
alive do thou me make:
And out of trouble bring my soul
even for thy justice sake.
12 And of thy mercy slay my foes,
O Lord, destroy them all
That do oppress my soul, for I
thy servant am and shall.

PSAL. CXLIV. N.

BLest be the Lord my strength, that doth
instruct my hands to fight:
The Lord that doth my fingers (frame
to battle by his might:
2 He is my hope, my fort & tower,
deliverer and shield:
In him I trust; my people he
subdues to me to yield.
3 O Lord, what thing is man, that him
thou holdest so in price?
Or son of man, that upon him
thou thinkest in such wise?
4 Man is but like to vanity,
so pass his days to end,
5 As fleeting shade. Bow down, O
the heavens and descend; (Lord,
6 The mountains touch, and they
shall smoke.
cast forth thy lightning flame
And scatter them: thine arrow
shoot,
consume them with the same.
7 Send down thy hand from heav'n
O Lord, deliver me: (above,
Take me from waters great, from
of strangers set me free. (hand
8 Whose fabtil mouth of vanity
with flattering words doth treat
And their right hand is a right
of falshood and deceit. (hand
9 A new song will I sing, O God,
and singing will I be
On viol and on instrument
ten-stringed unto thee.
10 Even he it is that only gives
deliverance to kings:
Unto his servant David help
from hurtful sword he brings.
11 From strangers hand me save
and shield,
whose mouth talks vanity:
And their right hand is a righ
of guile and subtilty. (hand
12 That our sons may be as the
plants
whom growing youth doth rear
Our daughters as carv'd corner-
like to a palace fair. (stones,
13 Our garners full, & plenty may
of sundry sorts be found: (streets
Our sheep bring thousands, in our
ten thousands may abound.
14 Our oxen be to labour strong,
that none do us invade:
There be no goings out, nor cries
within our streets be made.
15 The people blessed are y with
such blessings great are stor'd:
Yea, blessed all the people are
whose God is God the Lord.

PSAL. CXLV. N.

THee will I laud, my God and
& bless thy Name always: (King
2 For ever will I praise thy Name,
& bless thee day by day (praise,
3 Great is the Lord, most worthy
his greatness none can reach:
4 From race to race they shall thy
works
praise, and thy power preach.
5 I of thy glorious majesty
the beauty will record:
And meditate upon thy works
most wonderful, O Lord.
6 And they shall of thy power, and
of thy fearful act declare:

And I to publish all abroad
thy greatness will not spare.
7 And they into ye mention shall
break of thy goodness great:
And I aloud thy righteousness
in singing shall repeat.
8 The Lord our God is gracious,
and merciful also:
Of great abounding mercy, and
to anger he is slow:
9 Yea, good to all; and all his
his mercy doth exceed: (works
10 Lo, all thy works do praise thee,
& do thy honour spread. (Lord,
11 Thy Saints do bless thee, & they
thy kingdoms glory show: (do
12 And blaze thy power, to cause ye
of men thy power to know. (sons

The second Part.

And of his kingdoms majesty
to spread the glorious praise.
13 Thy kingdom, Lord, a kingdom is
that doth endure always:
And thy dominion through each
endures without decay. (age
14 The Lord upholdeth them that
their sliding he doth stay. (fall
15 The eyes of all do wait on thee,
thou dost them all relieve:
And thou to each sufficing food
in season due dost give.
16 Thou openest thy plenteous
& bounteously dost fill (hand,
All things whatever that do live,
with gifts of thy good will.
17 The Lord is just in all his ways,
his works are holy all:
18 And he is near all those ye do,
in truth upon him call.
19 He the desires wch they require
that fear him will fulfil: (cry
And he will hear them when they
and save them all he will.
20 The Lord preserves all those to
that bear a loving heart: (him
But he them all that wicked are
will utterly subvert.
1 My thankful mouth shall gladly
the praises of the Lord: (speak
All flesh to praise his holy Name
for ever shall accord.

PSAL. CXLVI. J. H.

MY soul, praise thou the Lord al-
my God I will confess: (ways,
2 While breath and life prolong
my days,
my tongue no time shall cease.
3 Trust not in worldly princes then
though they abound in wealth,
Nor in the sons of mortal men,
in whom there is no health.
4 For why? their breath doth soon
to earth anon they fall: (depart,
And then the counsels of their
decay and perish all. (heart
5 Blessed and happy is that man,
whom Jacob's God doth aid:
And he whose hope doth not de-
but on the Lord is staid. (cay,
6 Who made the earth and water
the heavens high withal: (deep
Which doth his word and promise
in truth, and ever shall. (keep
7 With right always doth he pro-
for such as suffer wrong: (ceed
The poor and hungry he doth feed,
and loose the fetters strong.
8 The Lord doth send ye blind their
the lame to limbs restore: (sight
And he doth love the righteous,
and just man evermore.
9 He doth defend the fatherless,
and stranger sad in heart,
And quit the widow from distress,
and ill mens ways subvert.
10 Thy Lord and God eternally,
O Sion, still shall reign,
In time of all posterity
for ever to remain.

PSAL. CXLVII. N.

PRaise ye ye Lord for it is good
unto our God to sing:
For it is pleasant, and to praise
it is a comely thing.
2 The Lord his own Jerusalem
he buildeth up alone:
And the dispersi of Israel
doth gather into one.
3 He heals ye broken in their heart
their sores up doth he bind
4 He counts the number of ye stars,
and names them in their kind.
5 Great is the Lord, great is his
his wisdom infinite. (power,
6 The Lord relieves ye meek, and
to ground ye wicked wight. (throws
7 Sing unto God ye Lord with praise
unto the Lord rejoyce:
And to our God upon the harp
advance your singing voice.
8 He covers heaven with clouds,
ye earth prepareth rain: (& for
And on ye mountains he doth make
the grass to grow again.
9 He gives to beasts their food,
and to
young ravens when they cry:

10 His pleasure not in strength of
nor in mans legs doth lie; (horse.
11 But in all those ye do him fear,
the Lord hath his delight,
And such as do attend upon
his mercies shining light.

The second Part.

12 O praise the Lord, Jerusalem,
thy God, O Sion, praise:
13 For he ye bars hath forged strong
wherewith thy gates he stays.
14 Thy children he hath blest in
and in thy borders he (thee:
Doth settle peace, & with ye flour
of wheat he filleth thee.
15 And his commandement upon
the earth he sendeth out:
Also his word with speedy course
doth swiftly run about.
16 He giveth snow like wool, hoar-
like ashes scatt'reth wide: [frost
17 Like morsels casts his ice, there-
the cold who can abide? [of
18 He sendeth forth his mighty
and melteth them again: (word
His wind he makes to blow, and
the waters flow amain. (then
19 The doctrine of his holy word
to Jacob he doth show:
His statutes and his judgments he
gives Israel to know.
20 With every nation hath he not
so dealt, nor have they known
His secret judgments; ye therefore
praise ye the Lord alone.

PSAL. CXLVIII. J. H.

GIve laud unto the Lord,
From heav'n that is so high;
Praise him in deed and word,
Above the starry skie.
2 And also ye,
His angels all,
Armies royal,
Praise him with glee.
3 Praise him both moon and sun,
Which are so clear and bright:
The same of you be done,
Ye glistering stars of light:
4 And eke no less,
Ye heavens fair,
And clouds of th' air,
His laud express.
5 For at his word they were
All formed as we see:
At his voice did appear,
All things in their degree,
6 Which he set fast;
To them he made
A law and trade
For ay to last,
7 Extol and praise Gods Name
On earth, ye dragons fell:
All deeps do ye the same,
For it becomes ye well.
8 Him magnifie,
Fire, hail, ice, snow,
And storms that blow,
At his decree.
9 The hills and mountains all,
And trees that fruitful are,
The cedars great and tall,
His worthy praise declare.
10 Beasts and cattel,
Yea, birds flying,
And worms creeping,
That on earth dwell.
11 All kings both more and less,
With all their pompous train,
Princes and all judges
That in the world remain,
Exalt his Name.
12 Young men and maids,
Old men and babes,
Do ye the same.
13 For his Name shall we prove
To be most excellent,
Whose praise is far above
The earth and firmament.
14 For sure he shall
Exalt with bliss
The horn of his,
And help them all.
15 His saints all shall forth tell
His praise and worthiness,
The children of Israel
Each one both more and less
16 And also they
That with good will
His words fulfil,
And him obey.

PSAL. CXLIX. N.

SIng ye unto the Lord our God
a new rejoycing song:
And let ye praise of him be heard
his holy saints among.
2 Let Israel rejoyce in him
that made him of nothing:
And let the children of Sion
be joyful in their King.
3 Let them sound praise with
voice of lute
unto his holy Name:
And with the timbrel and ye harp
sing praises to the same.
4 For why? the Lord his pleasure
hath in his people set: (all
And by deliverance he will raise
the meek to glory great,

PSAL. CL.

With glory & with honour now
let all his saints rejoyce:
And now aloud upon their beds
advance their singing voice.
6 And in their mouths let be the
praises of God the Lord: (high
And in their hands likewise a sharp
and double edged sword:
7 To plague ỹ heathen, & correct
the people with their hands:
To bind their stately Kings in
chains,
their lords in iron bands;
8 To execute on them the doom
that written was before,
This honour all his saints shall have
Praise ye the Lord therefore.

PSAL. CL. N.

YIeld unto God ỹ mighty Lord:
praise in his sanctu'ry:
And praise him in the firmament;
that shews his power on high.
2 Advance his Name, & praise him
his mighty acts always: (in
According to his excellence
and greatness give him praise.
3 His praises with ỹ princely noise
of sounding trumpets blow:
Praise him upon the viol, and
upon the harp also.
4 Praise him with timbrel & with
organs and virginals: (flute,
5 With sounding cymbals prayse ye him,
praise him with loud cymbals.
6 Whatever hath the benefit
of breathing, praise the Lord:
To praise his great and mighty
Name,
agree with one accord.

The End of the PSALMS.

VENI CREATOR.

COme Holy Ghost, eternal God
proceeding from above,
Both from ỹ Father & ỹ Son
the God of peace & love.
Visit our minds and into us
thy heavenly grace inspire:
That in all truth and godliness,
we may have true desire.

Thou art the very Comforter
in all woe and distress: (high,
The heavenly Gift of God most
which no tongue can express:
The fountain and ỹ lively spring
of joy celestial:
The fire so bright, ỹ love so clear,
and unction spiritual.

Thou in thy gifts art manifold,
whereby Christ's Church doth
stand:
In faithful hearts writing thy law,
the finger of God's hand.
According to thy promise made,
thou givest speech of grace:
That through thy help ỹ praise of
may sound in every place. (God

O Holy Ghost, into our souls
send down thy Heavenly light:
Kindle our hearts with fervent
to serve God day & night. (love.
Strengthen and stablish our weak-
so feeble and so frail: (nes
That neither devil, world, nor flesh
against us may prevail.

Our enemies put far from us,
and grant us to obtain
Peace in our hearts with God and
without grudge or disdain (man
And grant, O Lord, ỹ thou being
our leader and our guide,
We may eschew the snares of sin
and from thee never slide.

To us such plenty of thy grace,
good Lord, grant we thee pray,
That thou may'st be our Comforter
at the last dreadful day.
Of all strife and dissention,
O Lord, dissolve the bands;
Make fast ỹ knots of peace & love
throughout all Christian lands.

Grant us, O Lord, through thee to
the Father most of might: (knew
That of his dear beloved Son
we may attain the sight:
And that with perfect faith also
we may acknowledge thee,
The Spirit of them both alway,
one God in Persons three.

All laud and praise to the Father,
And to the Son equal,
And to the holy Ghost also,
one God coeternal.
And pray we that the only Son
vouchsafe his Spirit to send
To all that do profess his Name.
even unto the worlds end.

Th

The humble suit of a sinner.

O Lord on whom I do depend,
behold my careful heart:
And when thy will and pleasure is,
release me of my smart.
Then see'st thy sorrows what they are,
my grief is known to thee:
And there is none y can remove,
or take the same from me;

But only thou, whose aid I crave,
whose mercy still is prest
To ease all those that come to thee
for succour and for rest.
And since thou seest my restless eyes.
my tears and grievous groan;
Attend unto my suit, O Lord,
mark my complaint and moan.

For sin hath so inclosed me,
and compast me about,
That I am now remediless,
if mercy help not out.
For mortal man cannot release,
or mitigate this pain:
But even thy Christ, my Lord and God,
who for my sins was slain.

Whose bloudy wounds are yet to see,
tho not with mortal eye:
Yet do thy saints behold them all,
and so I trust shall I.
Though sin doth hinder me a while,
when thou shalt see it good,
I shall enjoy the sight of him,
who shed for me his bloud.

And as thine angels and thy saints
do now behold the same:
So trust I to possess that place,
with them to praise thy Name.
But whilst I live here in this vale,
where sinners do frequent,
Assist me ever with thy grace,
my sins still to lament.

Left that I tread the sinners trace
and give them my consent
To dwell with them in wickedness
whereto nature is bent.
Only thy grace must be my stay,
let that with me remain:
For if I fall, then of my self
I cannot rise again.

Wherefore this is yet once again
my suit and my request,
To grant me pardon for my sin,
that I in thee may rest.
Then shall my heart and tongue
be instruments of praise,
And in thy Church and house of saints,
sing psalms to thee always.

The Song of Zacharias, called Benedictus.

THe only Lord of Israel
Be praised evermore:
For through his visitation
And mercy kept in store,
His people now he hath redeemed
That long have been in thrall:
And spread abroad his saving health
Upon his servants all.

In Davids house his servant true
According to his mind,
And also his anointed King,
As we in Scripture find.
As by his holy Prophets all
Oft-times he did declare,
The which were since the world began,
His ways for to prepare.

That we might be delivered
From those that make debate,
Our enemies, and from the hands
Of all that do us hate.
The mercy which he promised
Our fathers to fulfil,
And think upon his cov'nant made
According to his will.

And also to perform the oath
Which he before had sworn
To Abraham our father dear,
For us that were forlorn:
That he would give himself for us
And us from bondage bring
Out of the hands of all our foes,
To serve our heavenly King.

And that without all kind of fear,
Also in righteousness
And also for to lead our lives
In stedfast holiness:
And thou, O child, which now art
And of the Lord elect,
Shalt be the Prophet of y High'st,
His ways for to direct.

For thou shalt go before his face
For to prepare his ways,
And also for to teach his will
And pleasure all thy days.
To give them knowledge how y
Salvation is near:
And that remission of their sins
Is through his mercy dear.

Whereby the day-spring from on
Is come us to visit.
And those for to illuminate
Which do in darkness sit.
To lighten those that shadowed
With death, and are oppress:
And also for to guide our feet
The way to peace and rest,

The

Magnificat.

The Song of the blessed Mary, called Magnificat.

MY soul doth magnifie ℔ Lord,
My spirit evermore
Rejoyceth in the Lord my God,
Which is my Saviour.

And why? because he did regard,
And gave respect unto
The low estate of his handmaid,
And let the mighty go.

For now behold all nations
And generations all,
From this time forth for evermore
Shall me right blessed call:

Because he hath me magnifi'd,
Which is the Lord of might;
Whose Name be ever sanctifi'd,
And praised day and night.

For with his mercy and his grace
All men he doth intame,
Throughout all generations
To such as fear his Name.

He hath shewed strength with his great arm,
And made the proud to start,
With all imaginations
That they bear in their heart.

He hath put down ℔ mighty one
From their supernal seat,
And did exalt the meek in heart,
As he hath thought it meet.

The hungry he replenished
With all things that were good,
And through his power he made ℔ rich
Oft times to want their food.

And calling to remembrance his
Great mercy very well.
Hath holpen up assistantly
His servant Israel.

According to his promise made
To Abraham before,
And to his seed successively,
To stand for evermore.

The Lamentation of a sinner.

O Lord turn not away thy face
From him that lies prostrate
Lamenting fore his sinful life
Before thy mercy gate.

Which gate thou openest wide to
That do lament their sin: (those
Shut not that gate against me, Lord
But let me enter in.

And call me not to strict account
How I have lived here:
For then I know right well, O
How vile I shall appear. (Lord

I need not to confess my life,
I am sure thou canst tell:
What I have been, & what I am,
know thou know'st it well,

The Complaint of a sinner.

O Lord, thou know'st ☧ things be
Also the things that be past,
Thou know'st also what is to come,
Nothing is hid from thee.

Before ℔ heavens and earth were made
Thou know'st ☧ things were then:
As all things else that have been
Among the sons of men. (since

And can the things ℔ I have done
Be hidden from thee then? (Lord.
No, no, thou know'st them all. O
Where they were done and when.

Wherefore with tears I come to thee
To beg and to intreat,
Even as the child that hath done ill
And feareth to be beat.

So come I to thy mercy gate,
Where mercy doth abound,
Desiring mercy for my sin,
To heal my deadly wound.

O Lord I need not to repeat
What I do beg or crave:
Thou know'st O Lord before I ask,
The thing that I would have.

Mercy, good Lord, mercy I ask,
This is the total sum:
For mercy, Lord, is all my suit.
Lord, let thy mercy come.

The Complaint of a sinner.

WHere righteousness doth lay,
Lord for my sinful part,
In wrath thou shouldst me pay
Vengeance for my desert:

I can it not deny,
But needs I must confess,
How that continually,
Thy laws I do transgress,
Thy laws I do transgress.

But if it be thy will
With sinners to contend,
Then all thy flock shall spill,
And be lost without end.

For who lives here so right,
That rightly he can say,
He sins not in thy sight,
Full oft and every day? Full oft, &c.

The Scripture plain tells me,
The righteous man offendeth
Seven times a day 'gainst thee,
Whereon thy wrath dependeth:

So that the righteous man
Doth walk in no such path,
But he falls now and then
In danger of thy wrath, In, &c.

Then since the case so stands,
That even the man right wise
Falls oft in sinful bands,
Whereby thy wrath may be

ord

The Lamentation.

Lord, I that am unjuſt,
And righteouſneſs none have,
Whereto then ſhall I truſt
My ſinful ſoul to ſave? My ſinful, &c.

But truly to that poſt
Whereto I cleave and ſhall,
Which is thy mercy moſt?
Lord, let thy mercy fall,
And mitigate thy mood,
Or elſe we periſh all,
The price of this thy blood,
Wherein mercy I call, Wherein, &c.

The Scripture doth declare
No drop of blood in thee,
But that thou didſt not ſpare
To ſhed each drop for me.
Now let thoſe drops moſt ſweet
Bemoiſt my heart ſo dry,
That I with ſin replete,
May live and ſin may die, May, &c.

That having mortifi'd
This ſin of mine in me,
I may be ſanctifi'd
By grace of thine in thee:
So that I never fall
Into ſuch mortal ſin,
That my foes internal
Rejoyce my death therein, &c.

But vouchſafe me to keep
From thoſe infernal foes,
And from that lake ſo deep,
Whereon no mercy grows.
And I ſhall ſing the ſongs
Confirmed with the juſt,
That unto thee belongs,
Which art my only truſt;
Which art my only truſt.

The Lamentation.

O Lord, in thee is all my truſt,
give ear unto my woful cry:
Refuſe me not that am unjuſt,
but caſt on me thy heavenly eye.
Behold how I do ſtill lament
my ſins wherein I do offend:
Shall I for them have puniſhment,
ſince thee to pleaſe I do intend?
No no, thy will is not to bent
to deal with ſinners in thine ire:
But when in heart they ſhall repent, (juſt deſire.
thou grant'ſt with ſpeed their
To thee therefore ſtill will I cry,
to waſh away my ſinful crime:
Thy blood, O Lord, is not yet dry,
but that it may help me in time.
Haſte thee, O Lord, haſte thee, I pray,
to pour on me thy gifts of grace;
That when this life ſhall paſs away
in heav'n with thee I may have place.

A Thankſgiving.

Where thou doſt reign eternally
with God, which once did down thee ſend,
Where Angels ſing continually,
to thee be praiſe world without end.

A Thankſgiving after the Receiving of the Lord's Supper.

THe Lord be thanked for his gifts
and mercies evermore
That he doth ſhew unto his ſaints:
to him be laud therefore,
Our tongues cannot ſo praiſe the
as he doth right deſerve: (Lord
Our hearts cannot of him ſo think
as he doth us preſerve.

His benefits they be ſo great
to us that be but ſin,
That at our hands for recompence
there is no hope to win.
O ſinful fleſh y thou ſhouldſt have
ſuch mercies of the Lord:
Thou doſt deſerve moſt worthily
of him to be abhorr'd.

Nought elſe but ſin & wretchedneſs
doth reſt within our hearts:
And ſtubborn's againſt the Lord
we daily play our parts.
The ſun above in firmament
that is to us a light,
Doth ſhew it ſelf more clear & pure
than we be in his ſight.
The heav'ns above and all therein
more holy are than we:
They ſerve y Lord in their eſtate,
each one in his degree:
They do not ſtrive for maſterſhip,
nor light their office let:
But ſerve the Lord and do his will
there's nothing can them let.

Alſo the earth and all therein
of God doth ſtand in awe,
It doth obſerve the Formers will,
by ſkilful natures law.
The ſea and all that is therein
doth bend when God doth beck:
Spirits beneath do tremble all,
and fear his wrathful check.

But we, alas! for whom all theſe
were made them for to rule,
Doth not ſo know or love y Lord
as doth the ox or mule.
A law he gave for us to know,
what was his holy will:
He would us good, but we would
avoid the thing is ill. (not
Nor one of us that ſeeketh o
the Lord of life to pleaſe (lead
Nor doth the thing that might us
to Chriſt and quiet eaſe. Thus

Thus are we all his enemies,
we can it not deny:
And he again of his good will
would not that we should die.
Therefore when remedy was none
to bring us unto life,
The Son of God our flesh he took
to end our mortal strife.
And all the law of God the Lord
he fully did obey:
And for our sins upon the cross
his blood our debts did pay.
And that we should not yet forget
what good he to us wrought,
A sign he left our eyes to tell
that he our bodies bought.
In bread and wine here visible
unto thine eyes and taste,
His mercies great thou may'st re-
if that his grace thou hast. (cord
As once the corn did live and grow,
and was cut down with sithe,
And threshed out with many stripes
out from his husk to drive;
And as the mill with violence
did tear it out so small,
And made it like to earthly dust,
not sparing it at all.
And as the oven with fire hot
did close it up with heat,
And all this done that I have said,
that it should be our meat:
So was the Lord in his ripe age
cut down by cruel death:
His soul he gave in torments great,
and yielded up his breath.
Because that he to us might be
an everlasting bread,
With much reproach and troubles
on earth his life he led. (great
And as the grapes in pleasant time
are prested very sore,
And plucked down when they be
and let to grow no more, (ripe
Because the juyce that in them is
as comfortable drink
We might receive, and joyful be
when sorrows make us shrink:
So Christ his bloud out prested was
also with nails and spear:
The juyce thereof doth save all
that rightly do him fear. (those
And as the corns by unity
into one loaf are knit:
So is the Lord & his whole Church,
though he in heaven sit.
As many grapes make but one wine
so should we be but one
In faith and love in Christ above,
and unto Christ alone:
Leading a life without all strife,
in quiet rest and peace:
From envy and from malice both
our hearts and tongues to cease.
Which if we do, then shall we shew
that we his chosen be:
By faith in him to lead a life
as always willed he.
And that we may so do indeed,
God send us all his grace:
Then after death we shall be sure
with him to have a place.

R. W.

PReserve us, Lord, by thy dear Word,
From Turk & Pope defend us Lord:
Which both would thrust out of his throne,
Our Lord Christ Jesus thy dear Son.
Lord Jesus Christ, shew forth thy might, (right:
That thou art Lord of Lords of
Thy poor afflicted flock defend,
That we may praise thee without end.

God holy Ghost our Comforter,
Be our patron, help, and succour:
Give us one mind & perfect peace,
All gifts of grace in us increase.
Thou living God in persons three,
Thy Name be prais'd in unity:
In all our need to us defend,
That we may praise thee without end.

FINIS.